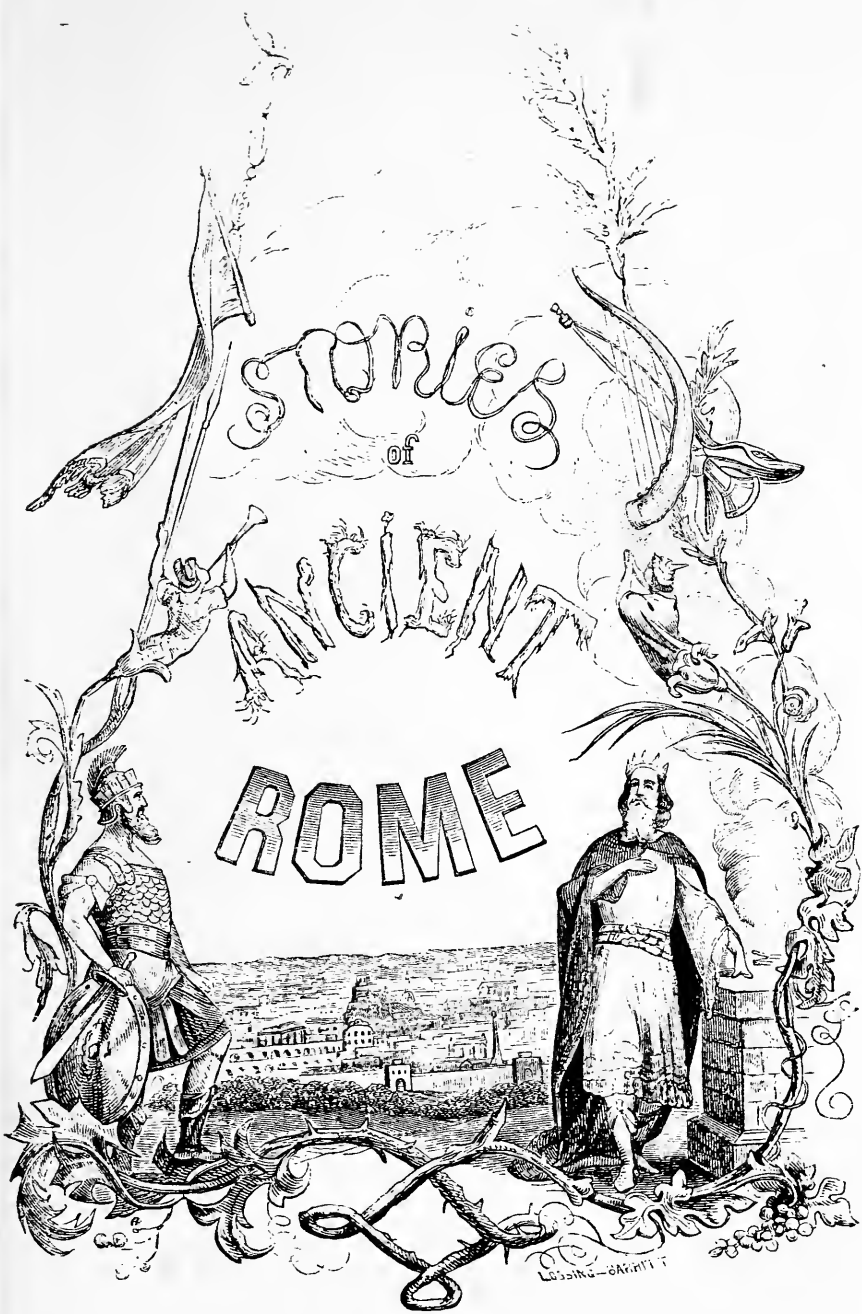








DISCOVERY OF ROMULUS AND REMUS.



STORIES
OF
ANCIENT ROME.

BY
F. W. RICORD.

With Illustrations.



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Preface.

THE author would simply state, that this little volume is intended as the first of a connected series, devoted to the most important events of Roman history, from its commencement, to the destruction of the Roman Empire. In itself, it is a complete account of the establishment and growth of Rome, up to the time of the expulsion of the kings, and the foundation of the Republic. While the wants and capacities of the young have been chiefly consulted in its preparation, care has also been taken to render it agreeable and instructive to the general reader. The works of Livy and Dionysius of Halicarnassus have been mainly relied upon, for the incidents which are related. The simple statements of the former are amplified by aid of the more minute details of the latter, with a desire, on the part of the author, to

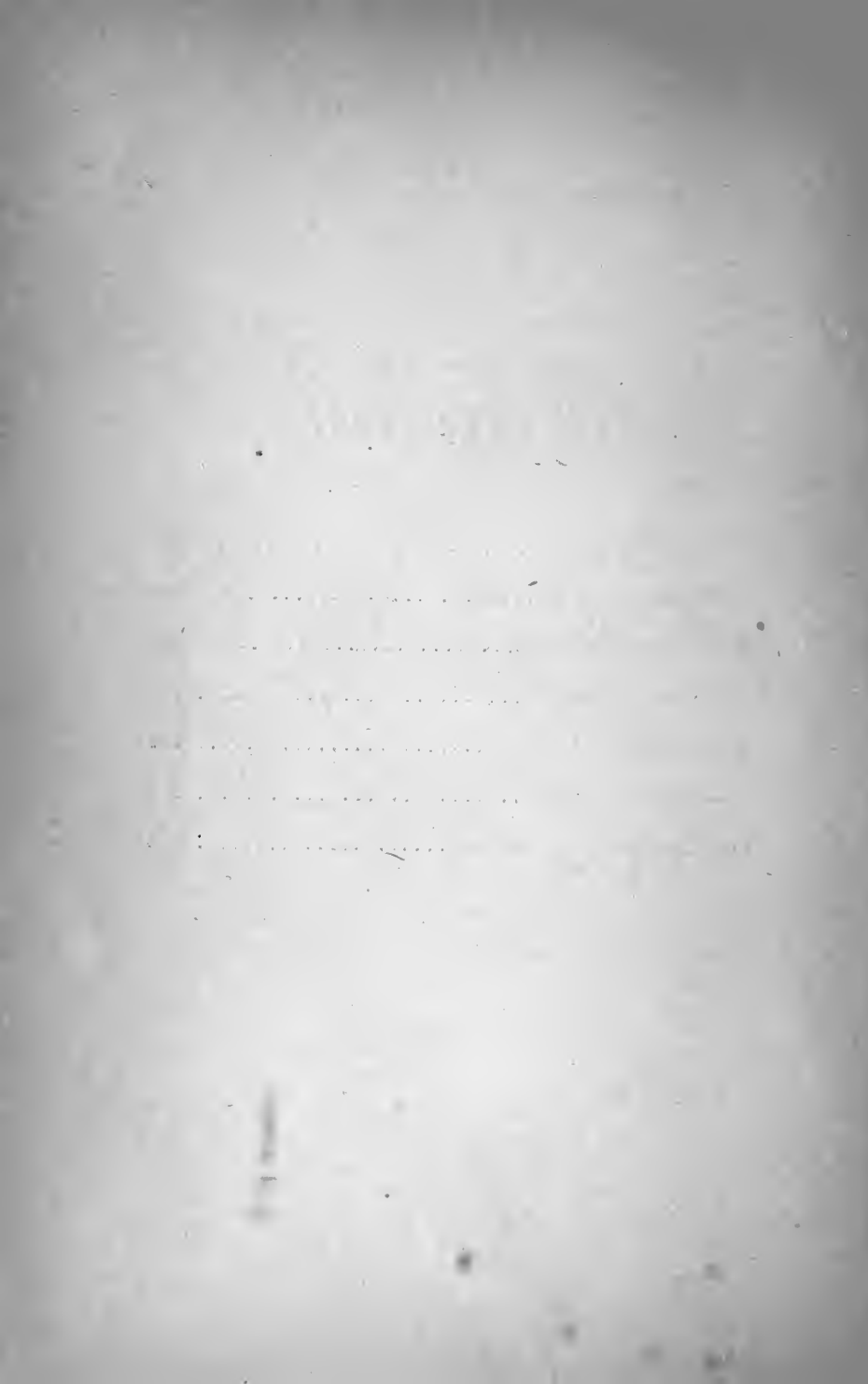
satisfy curiosity without incurring the charge of prolixity.

The second volume, entitled *STORIES OF THE ROMAN REPUBLIC*, is nearly completed, and will appear with as little delay as possible.

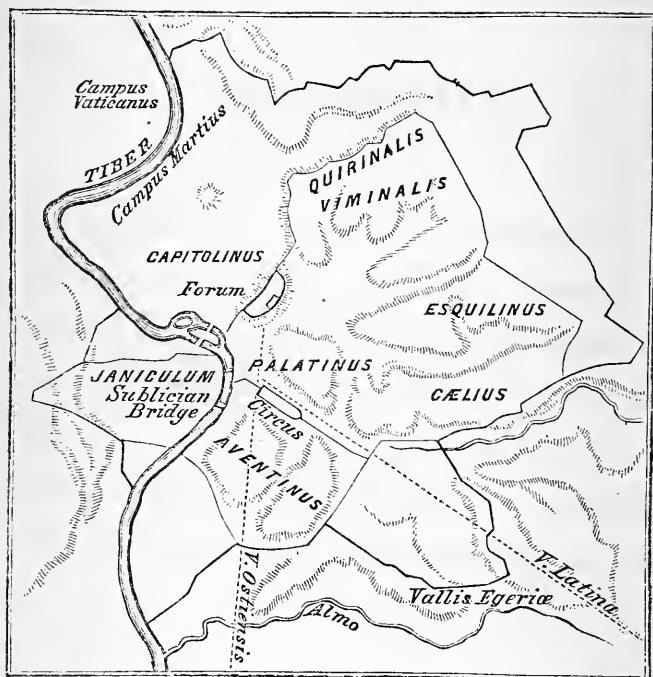
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ROMULUS

FROM 752 TO 714 B.C.

ROME and the Surrounding Country—Various Tribes of Aborigines—Modes of Building—Cities of the Ancient Latins—Story of Numitor and Amulius—Worship of the Goddess Vesta—Birth of Romulus and Remus—Their Exposure upon the Banks of the Tiber, and Miraculous Rescue—Their Education—Discovery of their Parentage—Their Revenge—Their Resolution to Build a City—Augury—Death of Remus—Founding of Rome—Institution of the Laws—Capture of the Sabine Women—Slaughter of the Cæninensians—Stratagem of the Sabines—Story of Tarpeia—Death of Hostus Hostilius—Conduct of the Sabine Women—Union between the Sabines and Romans—Difficulty between their Kings—Death of King Tatius—War with the Fidenatians and Veientians—Pride of Romulus—Division of the Lands—Trouble between Romulus and the Senate—Death of Romulus—Story of Proculus—Romulus Deified.

R o m u l u s .

MORE than twenty-five hundred years have now elapsed since the foundation of that wonderful, and, as it is called, "Eternal City," Rome. What changes have taken place in the world during this period ! How many new countries have been discovered ; how many new nations have sprung up ; how many governments have been created and destroyed ; how many magnificent cities have been built and crumbled in the dust, while Rome still stands, not indeed in all its former grandeur, though beauty and dignity still linger around its walls.

Italy, the country of which Rome is considered the centre, has been celebrated in all ages as the most fertile and most desirable land of the world. Its delicious fruits, its corn, its wine, its soil and cattle form not its

only wealth ; metals of every kind, minerals, stone and timber here too abound ; in short, it is a land affording everything that can administer comfort or pleasure ; possessing a climate that has always stood unrivalled, and presenting a surface unsurpassed for its beautiful diversity of bays, promontories, rivers, mountains, hills and plains.

Before the establishment of the Roman power, this country was occupied by numerous and independent nations, among whom the most considerable were the Aborigines, a name always given to those inhabitants of a country whose derivation is uncertain. Of these Aborigines there were various tribes ; as, for example, the Latins, the Umbrians, the Rutuli, etc., who enjoyed in their separate cities the blessings of liberty and equality. Besides these, there were also the Etrurians, who had sprung from colonies sent out from Lydia and Thessaly. The Sabines, who finally became blended with the Romans, were a tribe of the Umbrians who had been separated from their fellows by the Etrurians, before whose victorious arms they were obliged to fly.

These were all confined to their respective cities. Nations at that period were more con-

centrated than at the present time. There were then no little villages dotting the country's surface ; no farm-houses or country-seats, surrounded by luxuriant fields, and enlivened by the appearance of the busy husbandmen. The luxuriant fields and the busy laborers were not wanting, it is true, but the owners of the fields were also the owners of the laborers, and, dwelling in the cities, they cared little for beautifying or improving their estates. Italy was not divided by a thousand roads running in every direction and teeming with life ; but it was not for want of a large population, for some of these cities were immense, supporting vast armies, and possessing inhabitants sufficient to overrun the whole country. The roads of Italy were comparatively few, extending only from city to city.

The mode of building at that period was very different from that of the present time. It was peculiar to the early ages, and adapted to the wants of people who were always united in such solid masses. No cities were built without first erecting the high walls which were to surround them. These were for defences from enemies that might attack them, for it often happened that a large nation would be confined to the limits of a single

city, surrounded closely on every side by nations equally powerful, though under different rulers, jealous of superiority, and perhaps ready at any moment to profit by incursions upon an unwary neighbor. Cities, too, were built with surprising rapidity, because they were always founded by large and strong colonies, anxious to increase and strengthen themselves with the utmost speed.

Thus it was that the city of Rome was established ; but before hastening to this event, so important in the history of the whole world, it will be better to give some account of the origin of the extraordinary man who founded it—Romulus.

Long before Rome was built, the Latins had founded, near its site, a large and flourishing city, to which they gave the name of Alba. Alba had already stood four hundred years, ruled by a race of kings famous for their war-like exploits and notorious for their ambition and love of power. This city, and Lavinium, which was built by Æneas and a band of Trojans, soon after the destruction of Troy, are called *the cities of the ancient Latins*.

The kings of Alba were thus able to boast of a line of ancestors long and proud, and the spirit and ambition of Romulus may be easily

accounted for by the fact that he was their descendant. It will not be necessary here to trace back his ancestry beyond Procas, his great-grandfather.

This king had two sons, of whom the elder was named Numitor and the younger Amulius. Numitor was a quiet, unwarlike man, while Amulius was haughty, ambitious, devoid of principle, utterly reckless of the rights of others, and ready to use the basest means to promote his own selfish purposes.

When the old Procas was about to die, he made known to his two sons that it was his wish that Numitor should ascend his throne. To him, as the elder, it would belong by right, but he no doubt thought, that under his administration the Albans would be more likely to enjoy peace and prosperity.

The old man died, and Numitor was about assuming the reins of government; but the crafty and ambitious Amulius had laid his plans for defeating his brother, and taking possession himself of the throne left vacant by their father. He contrived to gain the sympathy of the people; he impressed them with the idea that Numitor was weak and unfit to rule, and gave them great assurance of his own superior courage and ability to

lead them on in prosperity and greatness. Numitor necessarily fell; his brother did not fear him, and therefore suffered him to live, even assigning to him lands and a suitable dwelling within the city. But he feared the offspring of Numitor. True, they were yet too young to rise and revenge their injured father, but they were growing up, and he trembled lest they might possess a spirit that would cope with his. So long then as they lived he felt his throne to be insecure. Their destruction, therefore, must be accomplished; and this was a step which the unprincipled Amulius would not hesitate a moment to take, if he felt it at all necessary to his interests. The sons of Numitor were accordingly slain without a single exception. The barbarous brother left him not one of all his household, save a little daughter, whom he doubtless supposed too much like her father to be a terror to his evil spirit.

This little daughter was named Rhea Silvia. She soon grew up to womanhood. She was beautiful; the daughter of a royal race, and likely perhaps to find some royal husband. Amulius foresaw this, and he could not think of it without the most fearful misgivings. Silvia now became the object of his terror.

He could not regard her except with dread, and his evil heart seemed to prompt him to think that through her would arise the avenger of his poor down-trodden brother. What should he do with Silvia? Should he tear her too from her father's bosom? Should he plunge into her the sword that had drunk the blood of her little helpless brothers? Monster as he was, he dared not do it. Concealing his horrid thoughts, he sought the gentle Silvia; he spoke most graciously to her; he made her forget the blackness of his character; he persuaded her that he was her friend, her benefactor, anxious and eager to promote her happiness and honor. Child-like, she felt flattered by such attentions, and was soon willing to submit to any commands which her uncle might impose upon her.

Now, there was built in the city of Alba a temple dedicated to the goddess Vesta, a national tutelary divinity, whose worship was performed with the most solemn rites. The priestesses of this goddess were placed in her temple at an early age. To be a priestess was considered a great honor, but it was an honor purchased at a heavy price, for all who entered upon the service were shut up as if in prison, and never permitted to leave its

walls and enter again upon the business and pleasures of the world. Marriage, above all things, was most strictly forbidden, and the poor priestesses were even compelled to take a solemn oath never to associate with any person not of their own sex. In no place, thought Amulius, can Silvia be more safely lodged than here; and, here once imprisoned, neither she nor her father can ever more cause me anxiety about my throne.

He had no difficulty in persuading Silvia to devote herself to the service of the goddess. She was placed within the walls of the temple, and he hoped never to see or hear of her again. Who can describe the rage of the king, when, a few months after, a messenger was despatched to the palace to inform him that Silvia was the mother of two infant sons? He fancied his throne was already sinking beneath him, and, in a transport of anger, caused the hapless woman to be loaded with chains, and ordered her offspring to be thrown into the river Tiber.

It was a hard sentence, but the remorseless monarch was resolved that it should be rigidly enforced. Better perhaps would it have been for him, had he attended personally to its execution. According to his directions,

the babes were taken by a servant and carried to the shores of the river. Fortunately for them, but unfortunately for the king, the river had overflowed its banks. The servant wandered about in the shallow water unable or afraid to approach the channel, and, finally, wearied of his task, he laid down the infants, thinking that if the waters did not destroy them they would at last perish with hunger. He lived, however, to discover his error. The parched earth soon drank up the waters, and the children were left exposed upon the dry ground, crying lustily for the embrace from which they had been so ruthlessly torn.

What is now reported to have happened to them seems too extraordinary for belief; still it is so gravely asserted by various historians that its suppression would be almost unpardonable.

The cries of the children thus abandoned were heard by a she-wolf that had come down from the mountains to quench her thirst. She ran eagerly towards them, and, apparently understanding their piteous moans, stooped fondly over them, licked their little limbs, and ministered, as well as was in her power, to their wants. At no great distance from the place, and in various directions, were station-

ed shepherds, in charge of their respective flocks. It happened that one of these, named Faustulus, observed this extraordinary affair. Hastening to the spot, he drove away the children's kind foster-mother, and, taking them up in his arms, carried them to his own hut and placed them under the care of his wife Lucretia. Here they received the kindest attention. Faustulus suspected them to be no ordinary children, and hoped some day to find a clue to their mysterious history. In the meantime he taught them to call him father, and, when they were yet scarce old enough to totter about, he would take them out among the hills, near by, where they soon acquired hardiness and a love of freedom. Even while yet scarce old enough to be trusted out of sight, they would wander away from their solicitous protector. The neighboring forests and mountains had raised their curiosity, and the exploration of these soon became their daily occupation. Faustulus, willing to add to their enjoyment, provided them with bows and arrows, by means of which they ere long furnished their table with the choicest game. They soon began to make themselves useful to the shepherds by defending the flocks against the attacks of wild

beasts ; and the shepherds themselves soon began to admire and respect them for their superiority of mind, their dignity of appearance, and the courage and activity which they constantly displayed.

Their successful encounters with the wild beasts emboldened them, at length, to attack the numerous robbers that infested the region around them. This they did with equal success, bringing home their spoils to be divided with the shepherds. Their respectful associates thus became faithful friends, and were ready not only to serve them but to submit to their commands.

About this time an event, which wonderfully effected their destiny, occurred at a yearly festival called the Lupercalia. This feast was instituted in honor of the god Pan, surnamed Lupercus, the defender from wolves, and was always celebrated with the greatest enthusiasm. While the shepherds and their families were intently occupied in the sports and games, customary upon these occasions, a band of those robbers, who had suffered so much at the hands of the two youths, Romulus and Remus, suddenly burst into the midst of the excited throng. The shepherds were taken by surprise ; they were unpre-

pared for the encounter, and made but a very feeble resistance. The rage of the robbers seemed to be chiefly directed against Romulus and Remus, whose capture they were intent upon accomplishing. Romulus met them boldly, and defended himself so obstinately, that his opponents were glad to let him escape; but Remus was taken prisoner and carried away into the mountains.

It seems that King Amulius had frequently, but ineffectually, attempted to repress these troublesome robbers. The unsuccessful contests which he had carried on with them, far from checking or even intimidating them, seemed only to increase their boldness and inflame them with revenge. These, accordingly, who had taken Remus prisoner, resolved that an innocent man should be punished as a robber by their own enemies. They carried him, therefore, to king Amulius, and audaciously accused him and his brother Romulus of criminal misbehavior. The principal charge urged against them was, that they had made incursions upon the lands of Numitor, and, with a band of youths which they had collected, plundered the country in a hostile manner. The base accusers were graciously received and dismissed, while the innocent

Remus was harshly treated and sent by the king to Numitor for punishment.

This, as will appear, was an unfortunate proceeding on the part of Amulius, for he little dreamed of the relationship existing between the unfortunate prisoner and the abused Numitor. But Faustus, the shepherd, who had taken him and his brother from the guardianship of the wolf, had, for a long time, entertained hopes that his now manly protégés would prove to be of royal birth. He had learned that the infant children of Rhea Silvia had been cast into the river by order of king Amulius, and this event, he found, corresponded exactly with the time of his discovery of Romulus and Remus. To them he had indeed communicated some of the circumstances of their early history, but had not as yet uttered his suspicions concerning their parentage, leaving them to suppose him to be their father. When, therefore, Remus was brought into the presence of his grandfather Numitor, he met him with no extraordinary emotions, regarding him, perhaps, rather with pity on account of the comparatively humble condition to which the ambition of Amullus had reduced him. Not so with Numitor; his eyes were no sooner fixed upon Remus than he was

seized with the idea that the youth was no common shepherd, robber, or mean-born peasant. His fine, majestic form, his piercing eye, his easy manner, and calmness of mind indicated, at once, that there was nothing servile in his nature. The thought of his own long-lost grand-children flashed across his mind, and—"Who is this youth?" was his first mental ejaculation. Smiling kindly upon him, he informed him of the crime of which he had been accused, and, without waiting for his defence, immediately began to question him concerning his family and birth.

Whereupon Remus boldly replied—"I will hide nothing from you, for you behave in a more princely manner than Amulius, since you hear and examine before you punish, but he has delivered us up without making any inquiry into the matter. I have a twin-brother, and hitherto we have believed ourselves the sons of Faustus and Lucretia, servants of the king. But since we have been accused before you, and are so accused by slander as to be in danger of our lives, we hear nobler things concerning our birth. Whether they are true or not, the present crisis will show. Our birth is said to have been secret; our support in our infancy miraculous. We were

exposed to birds and wild beasts, and by them nourished ; suckled by a she-wolf and fed by the attention of a woodpecker as we lay exposed upon the banks of the great river."

To all this Numitor listened with the deepest interest, and by comparing the time since his grand-children were carried away, with the looks of the young men, he was confirmed in the belief that these must be the offspring of Silvia. He therefore caused Remus to be properly secured, and immediately instituted inquiries respecting him and his brother Romulus. The accounts which he thus procured corresponded with the story of the young man, and he could no longer doubt that he had found his lamented grand-children. No time was lost in communicating to Remus his suspicions, and the pleasing assurance which he felt as to their correctness. He also related to him the cruel story of his own wrongs, the base conduct of Amulius, and his fears for the safety of himself and brother, in case their story should reach the ears of the king. The result of this was a plot against the king's life.

In the meantime, Romulus hearing of the critical condition of his brother, assembled his rustic followers, with the intention of rush-

ing immediately to his rescue. Faustus however interposed, and, now for the first time, informed him of his suspicions, gave him a correct account of his exposure and discovery upon the banks of the Tiber; told him the story of Rhea Silvea, with its attending circumstances, and advised him to go privately to Alba and make himself known to Numitor. Proud of such a noble ancestry, and eager to show his claims to it by promptly revenging the injuries done to his grandfather, he set out.

There was no difficulty in getting access to Numitor. He found him, in his own house, closely engaged with Remus in concerting measures for the dethronement of the unworthy king. His arrival was in the highest degree grateful to both; by the one he was tenderly embraced as a brother, and by the other as a newly found grandson. No time was lost in unnecessary congratulations. Their course of proceeding was immediately laid out. In pursuance of it, Remus went secretly about among the friends of Numitor, engaged them in his service, and soon, through their assistance, procured a large party to go against the king.

Romulus in the meantime hastened to the shepherds; he called them together and announced to them his determination to over-

throw King Amulius. His will was law among his followers, and they accordingly rallied around him in large numbers. Placing himself at their head, he marched towards Alba, and, by proper management, was able to enter the city without suspicion. Having communicated his arrival to Remus, their united forces were quietly brought into the vicinity of the palace. In order to insure success to their enterprise, it was now necessary to attract the attention of the people to some other quarter. According, therefore, to a well-concerted plan, Numitor and some of his friends rushed into the streets and ran about, crying that the city was assaulted by an enemy, and begging the people to hasten, at once, to the protection of the citadel. This the Alban youth delayed not to do, and their principal forces were soon gathered in this place.

In the midst of all the tumult Romulus and Remus, with their respective bands, broke through the doors of the palace. With eagerness they sought the apartment of the king; there was nothing to oppose their progress, and the work of death was soon accomplished. Thus Amulius, after having so long occupied the throne of his unfortunate brother, was driven from it, and slain by that brother's

grandchildren. The news was immediately carried to Numitor, who, prepared for its reception, was gathering around him a large number of the citizens. No sooner did he hear it, than he caused the people to draw near and listen to what he should say. He stood boldly up before them, an old gray-headed man ; honesty was written upon every lineament of his face, and truth gave energy and eloquence to his tongue. He gave to them the story of his youth ; the high hopes which he once had of succeeding his father Procas as their king, and as the leader of their armies ; he brought back to their memory the now almost forgotten history of his wrongs ; he told them in touching language of the little sons that had been cruelly taken from his arms and slain ; he recounted to them the story of his only daughter Rhea Silvia ; how she had been ensnared and persuaded, contrary to her better judgment, to bind herself a priestess of the goddess Vesta ; how that in the temple she had given birth to twin sons, who, by the order of the king, had been torn from her arms and cast upon the banks of the river Tiber ; how that these his little grandchildren had been there discovered and brought up, and had shown themselves to be

men fully worthy of their noble origin. Thus, leading them on step by step, from pity of his misfortunes, to admiration of his forbearance and generous conduct, he finally closed by proclaiming to them that Amulius was dead : justly slain for his numerous and enormous crimes. Scarcely had he finished speaking than the two royal youths, Romulus and Remus, advancing at the head of their followers through the midst of the assembly, saluted their grandfather as king. The multitude delayed not to give their assent, and, by universal acclamation, Numitor ascended the throne of Alba.

It cannot be supposed that two individuals, possessing such restless spirits, and who had from early infancy led such active lives, could now settle down as quiet and unambitious citizens. Genius will always cause its possessor to rise ; superior intellect will ever command. The history of every nation and age corroborates this.

Romulus and Remus could not bear to become mere subjects of their grandfather Numitor. They had already acquired a command over the shepherds among whom they were brought up. To lay aside this authority, and become simple attendants upon Numitor,

scarcely accorded with their ambitious views ; to possess themselves of his power was equally disagreeable, so their ambition could be satisfied only by founding a settlement for themselves.

Casting about them for a suitable location, their thoughts naturally reverted to the scenes of their childhood, the banks of the Tiber. A resolution was soon formed to proceed to the spot with their followers and such of the Albans and Latins as could be induced to join them. So popular were they, that no less than fifteen hundred adventurers chose to follow their fortunes.

Up to the moment of their return to the banks of the Tiber, these noble youths had lived upon terms of the most tender friendship, sharing alike in all their sports, their toils and triumphs. For the first time, they now regarded one another with a jealous eye. Others, seeking to build fortunes upon their success, espoused the interests of each according as they thought it might best subserve their own ends. Parties, which almost always originate in the selfishness of a few individuals, were thus formed. The friends of Remus could, of course, rise only in proportion to his elevation, and those of Romulus, only as he

could be exalted. That a contest should ensue was not wonderful; that it should terminate so tragically was quite probable.

The two brothers and their followers had scarcely arrived in the neighborhood of their old homes, ere they discovered that it would be impossible for them to unite in naming and regulating the city that they were about to build. Power, they found, could not be divided between them; and, with an apparent wish to do right, they resolved that the gods should decide which of them must serve the other. Accordingly, as soon as they reached the banks of the Tiber, they submitted their fortunes to the decision of chance.

Augury, or the foretelling of events by the movements of birds, was at this time, held in high estimation. Scarcely any affair of consequence, either public or private, was undertaken without consulting the flight of these animals. They were regarded as the interpreters of the gods, and those who were qualified to understand their oracles were esteemed among the first men in the Greek and Roman States. It was to this test that Romulus and Remus resolved to submit their respective claims. Repairing to the hills, upon which the city was subsequently built, Romulus

chose the Palatine and Remus the Aventine Mount as the consecrated stands to wait the auguries. Remus had not long occupied his position when six vultures wheeled through the air close by him. Regarding this as a favorable omen, he and his followers descended the hill for the purpose of acquainting Romulus of his success. They had however scarcely proclaimed it when twelve vultures appeared to Romulus, who was still waiting the answer of the gods. Both were now saluted as king and both claimed the title; the one because he had seen the omen first, the other because the greatest number of birds had appeared to him. A quarrel immediately took place between them. From angry words they soon came to blows. A tumult ensued; death-strokes were dealt on every side, and when, finally, peace was restored, it was because there was no further cause for discord. Romulus was now king; Remus lay dead upon the ground.*

This was indeed a sad beginning for the

* There is another account more generally received, that Remus, in derision of his brother, leaped over the new wall, and that Romulus enraged thereat slew him, saying at the same time—"So perish every one that shall hereafter leap over my wall."

new kingdom, though it did not at all delay its progress. The dead Remus was soon buried, and who was his murderer became, and will ever remain a profound mystery. Romulus did not go forward in the work of building his city, without often calling to mind, the happy days passed with his brother Remus in rambling about the banks of the Tiber, in dancing to the rude music of the shepherds, in hunting the beasts that preyed upon their tender flocks, and in hearing the daily praises of their deeds. Often would he have willingly changed all his glory for the companionship of Remus.

The work commenced. A circular ditch was dug about what was called the Comitium, a place where public assemblies were held, and in this were cast the first fruits of everything that is reckoned either good by use, or necessary by nature. After this, each one present threw in a small quantity of earth from the country whence he came. Romulus then took a plough, and yoking to it a bull and a cow described, himself, a large circle as the boundaries of the city, using the Comitium as a centre. The Colonists followed him, turning all the clods, raised by the plough, inward to the city. Wherever they designed

having a gate, they took the plough-share out of the ground and carried it over the allotted space. It was from this circumstance that the gates obtained the name of ports, from the Latin word *porto*, meaning *to carry*. A space was left within the city, between the walls and the houses, where it was not permitted to build; and, without the walls, a like space all around them was kept uncultivated. This unoccupied ground was called the Pomerium. The building of the city now went on with great rapidity: edifice after edifice was completed, and everything about them gave evidence of a large and thriving town.

The walls and much of the work being done, Romulus called together an assembly of the people, in order to know from them what kind of a government they would wish to establish. He represented to them that the force of arms, which is acquired by courage and exercise, is a firm compact against foreign enemies; that the union of citizens, is the most sovereign preservative against domestic troubles, and that this can reign in a republic only when private individuals regulate their lives by justice and temperance. He then recounted to them the different kinds of government used among different people, show-

ing the advantages and inconveniences of each. He added, that it belonged to them to consult and decide whether they would prefer to be governed by a single or by a small number of magistrates, or whether they wished a government purely democratic. He told them that he was ready to conform himself to whatever form of government they might select, adding, that, although he did not feel himself unworthy to command them, still he refused not to obey; that he was contented with the honors that they had conferred upon him, in making him chief of the Colony, and in giving his name to the city which they had just built.

After Romulus had spoken in this manner, the people deliberated upon the course to be pursued. The deliberation was not long, and they concluded by urging him to take upon himself the charge of government. He accepted the offer, and performed the sacrifices usual upon such occasions.

In order to incorporate his subjects as one people, he gave them a body of laws, and, judging that these laws would be more respected by adding dignity to his own appearance, he assumed the ensigns of sovereignty and appointed a guard of twelve persons to be in

constant attendance upon him. These were called lictors, and it is supposed that he fixed upon the number twelve, as that was the number of birds in the augury which had portended the kingdom to him.

Romulus had resolved to build a great city. The number of his houses, was not, therefore, limited to the number of his followers, but rather proportioned to the number of those whom he hoped to secure. In order that these might more speedily increase, he opened a sanctuary, or place of safety, in the city, for all who might choose to avail themselves of it. Thither fled, from the neighboring States, crowds of all sorts, freemen and slaves, good and bad, led either by curiosity or a desire to better their condition. That this increasing strength might be properly regulated, he instituted an order of nobles, whom he called Senators. A hundred of these were created, and it is supposed that this number included all that could prove their descent from respectable families. They were styled Fathers, and their descendants, Patricians.

Romulus now saw himself the sovereign of a powerful State. Everything was in the most prosperous condition. The government

was placed upon a solid basis, and an army was organized that could cope with that of any neighboring nation. He looked around, however, in despair of a continuance of this prosperous condition, for very few of his citizens were provided with wives, and, as there were scarcely any females in the city, he feared lest his subjects might forsake him.

To guard therefore against the desertion of his people, he and his Senate resolved to send ambassadors to the adjoining states, soliciting their alliance and permission for his new subjects to marry among them. He intimated to them that cities, like everything else, rise from low beginnings; that, in time, those which are supported by their own merit, and the favor of the gods, procure to themselves great power and a great name; and that he had full assurance, both that the gods favored the founding of Rome, and that the people would not be deficient in merit. His ambassadors, however, obtained favor nowhere. The surrounding people entertained for them the greatest contempt, not unmixed, however, with fear of their growing power. By the greater part they were dismissed with the question—"Whether they had opened an assylum also for women, for that would be the

only way to procure suitable matches for them."

It may readily be supposed that such treatment would be ill received, if not resented by Romulus and the proud young Romans around him. So indeed it was, and the revenge which they took was ample enough. Dissembling, as well as possible, the indignity offered to him and his people, he made great preparations for the celebration of solemn games in honor of the equestrian Neptune, so called from his having produced the first horse from the earth by a stroke of his trident. The celebration of these games he caused to be proclaimed throughout all the adjoining States, and nothing was omitted which might attract attention to them. So magnificent were his arrangements that the utmost curiosity was excited far and near. Scarcely anything was spoken of but Romulus and the approaching games. Expectation rose to the highest pitch, and the appointed day seemed too slow in its coming. It came at last, and with it also came crowds of people from all the country surrounding the now famous city. The Cæninensians, the Crustuminians, the Antemnatiens, and especially great multitudes of the Sabines, with their wives and

children, poured through all the gates of Rome. The sincerest hospitality was manifested towards them. They were invited to visit all the different parts of the city; the fortifications, baths and public grounds. When the time approached for the commencement of the games, the immense circus was thrown open, and the strangers urged to occupy the best positions within its ample walls. Everything seemed prepared with especial reference to their pleasure and accommodation; and praises of Roman hospitality were sounded on every side.

So soon as the great circus, where the games were to be held, was well filled, Romulus entered, and placed himself upon a gorgeous tribunal which overlooked every part of the vast arena. At a signal from him the games began, and all eyes and thoughts were immediately riveted upon the various combatants. The Roman youths, heedless of the sports going on before them, kept their eyes fastened upon Romulus alone, and he too, unoccupied with anything else, was simply watching the moment when the excited throng should be wholly absorbed in the game. The moment was not long deferred, and when Romulus saw that a more favorable opportunity would

not probably arrive, according to a preconcerted plan, he rose slowly from his seat and drew his robe around him. In an instant, the Roman youth, who had well arranged themselves for the occasion, rushed sword in hand into the midst of the unsuspecting multitude. Overturning the unarmed men who opposed them, they seized upon the terrified females, whom they bore off almost without exception to their respective homes. So sudden was the attack, so well concerted their measures, and so successfully was everything accomplished, that, before the husbands or fathers could recover from their shock, their wives and daughters were placed far beyond their reach.

The games were of course brought to a speedy close, and those who were permitted to retire left the city full of grief, uttering the most bitter curses against a people who could thus violate all the laws of hospitality, and calling upon the gods for vengeance. The women who were seized were equally indignant, and it was only with the greatest difficulty that their anger and grief could be overcome. Romulus, whose eloquence seemed not the least among his wonderful talents, went about in person among them, and en-

deavored to console and reconcile them to their condition. He told them that this proceeding had been occasioned by the haughtiness of their parents, who refused to allow their neighbors to marry among them ; that, notwithstanding this, they should be united to his people in wedlock, in the common enjoyment of all property and of their common children. He begged of them to soften their resentment, and to bestow their affection upon those to whom chance had given them. "It often happened," he said, "that to harsh treatment mutual regard had succeeded, and they would find their husbands behave better on this very account ; and every one would exert himself not merely in performing his duty as a husband, but to make up to them the loss of their parents and their country."

These ill-fated women were not deceived in the assurances of Romulus. His example, as well as a desire to secure his favor, procured, on the part of his subjects, the most gentle treatment towards their captive wives ; and it was not long before they became reconciled to a situation, which, at first, they could regard only with the utmost horror. It was not so, however, with their parents and friends. Hatred and revenge still continued to burn in

their bosoms, and it was with bitter complaints and tears, and even in the garb of mourners that they sought to rouse one another, and the neighboring nations, to punish the destroyers of their domestic happiness. The Cæninensians, impatient of the delay of the other sufferers, resolved, alone, to take the matter in their hands. They accordingly mustered all their force, and made an irruption into the Roman territories ; but the disorderly manner in which they carried on their warfare proved disastrous to them. Romulus assembled his troops and sallied out to meet them. Before his well-disciplined soldiers they were unable to make a long resistance. Their army was completely routed and dispersed ; but not contented with this, Romulus pursued them, stripped them of their arms, slew their king, seized his spoils, and pushing onward even as far as their city, assaulted and took possession of it. So splendid an achievement was likely to carry respect if not terror with the Roman name, and Romulus, aware of this, was resolved to turn it to the most advantage. His victorious troops were accordingly led home with the greatest display. A long triumphal procession was formed ; the spoils of the defeated and slain king were conspicuously

carried on a large frame, and, with music and other manifestations of joy, they marched towards the capital. Here the spoils were laid down under a large oak which was accounted sacred. They were offered as a present to Jupiter; and Romulus, marking out for him the bounds of a splendid temple, addressed him by a new name, saying, "Jupiter Fere-trius, in acknowledgment of the victory which I have obtained, I, Romulus the king, offer to thee these royal arms, and dedicate a temple to thee on that spot which I have now measured out in my mind, to be a repository for those grand spoils which, after my example, generals in future times shall offer on slaying the kings and generals of their enemies." The temple was accordingly built, but, notwithstanding the many and successful wars carried on by the Roman people, there were never afterwards more than two such offerings made.

Still Romulus had other battles to fight before satisfying the rage of his injured neighbors. Even while he was in pursuit of the Cæninensians, the Antemnatiens were making preparations to invade his territories; nor did they long delay the feeble attack which resulted in their complete overthrow and loss

of possessions. The Crustuminians soon after shared a similar fate, so that, of their offended neighbors, there were none now left but the Sabines. These, though slow in their preparations, were by far the most formidable of all who held them at enmity. They were indeed the greatest sufferers by the stratagem used by Romulus to provide wives for his numerous citizens. Having before them some evidences of Roman valor and prowess, they determined to act a prudent part. Accordingly, their operations were conducted in the most secret manner. No disclosures were made of their intentions, but every opportunity was watched to obtain, if possible, some advantage over the Romans. Stratagem they resolved should be repaid by stratagem.

As a small party of them were one day watching in the vicinity of the city, they discovered the daughter of Spurius Tarpeius, the keeper of the Roman citadel. She had, unfortunately, gone outside of the fortifications for the purpose of bringing water for the sacred rites. The Sabines, knowing that it was in her power to put them in possession of the citadel, used every effort to bribe her into their service. She, at last, overcome by their solicitations and dazzled by the rich presents

which they held out to her, consented to admit them provided they would give her what they wore upon their left arms, meaning the golden bracelets and rings which they carried in great profusion. No promises on such an occasion would be too great to make; and the poor Tarpeia, having received the assurance that they would give her all she desired, flew to open to them the gate. They passed through it, but alas for her, as she stood expecting the golden reward, they cast upon her their massive shields, from the blows of which she died upon the spot.

The possession of the citadel was to the Sabines an important advantage over their enemy. Now the masters of it, it was an easy matter to recruit their strength and a difficult matter to eject them. Animated by their success they determined upon, and even hoped for, the destruction of the city. The Romans, surprised at so bold a feat, began to tremble, but drew out nevertheless in large array to dispossess them. The army filled the whole plain between the Palatine and Capitoline hills, but the Sabines, whose numbers were rapidly increasing, were not to be dislodged without a struggle. Both armies were conducted by fearless generals: that of the Ro-

mans being led by Hostus Hostilius, and that of the Sabines by Mettius Curtius. The battle now commenced with great fury, and so well was it sustained by the Sabines that the Romans were forced some distance from their position. Hostus Hostilius their leader fell, and this added so much to their consternation that they heeded not even Romulus, who was now in their midst endeavoring to rally them. They seemed to pay no regard either to his entreaties or his threats, but fled in confusion all around him. In this strait however his genius befriended him. Arresting for a moment their attention, he raised his hand toward heaven and cried out—"O Jupiter, by the direction of thy auspices I, here on the Palatine hill, laid the first foundation of my city. The Sabines are already in possession of our citadel, which they obtained by fraud, whence they now make their way in arms and have passed the middle of the valley; but do thou, O father of gods and men, from hence at least expel the enemy! Remove dismay from the minds of the Romans and stop their shameful flight. I vow a temple here to thee, Jupiter Stator, as a testimony to posterity of the city being preserved by thy immediate aid." This was indeed one of the most trying

moments in the life of Romulus. Success, even beyond his most sanguine expectations, had hitherto attended his labors. The city, now in so prosperous a condition, was upon the very verge of being wrested from his hand. The army which had three times triumphed over his enemies appeared now about to be broken in pieces; all his dreams of greatness seemed destined to be never realized. He however willed that it should not be so, and the force of that will alone appeared sufficient to save him. Closing his prayer, he assumed an attitude and a voice that impressed his army with the belief that Jupiter had already come to his assistance. "Here, Romans," he shouted, "Jupiter, supremely good and great, orders you to halt and renew the fight!"

The Romans, as if they had heard a voice from Heaven, halted, and Romulus himself flew to their front. The Sabines had now all quitted the citadel, and were closely pressing upon the terrified and disordered Romans. "We have conquered these traitors to hospitality, these cowards in war!" shouted Curtius. "They now feel that it is one thing to capture virgins, and another far different, to fight with men." He had no sooner uttered this boast, than Romulus with a band of

courageous youth, rushed like a hurricane upon him. So unexpectedly attacked, he was brought to a stand. Desperation nerved every Roman arm, and the Sabine ranks fell like corn before the sickle. In terror, they, in turn, gave way. Romulus saw it. He took advantage of it. He cheered and urged on his troops. Courage now reanimated them. An ardor, which the remembrance of their late cowardice seemed to quicken, pervaded the Roman ranks. They fell upon the Sabines with the fury of tigers. Curtius, their general, being hotly pressed, was thrown from his horse into a small lake hard by, barely escaping with his life. The victory, however, was not yet decided. The Sabines, though dreadfully routed, and driven back to the plane between the Palatine and the Aventine mounts, here made another stand, and boldly defied the troops of Romulus, who, flushed with the hope of an easy triumph, were preparing for a still more dreadful charge.

At this moment, as if by magic, the Sabine women whose capture had been the cause of this war, suddenly appeared in a large band, between the contending armies. With hair dishevelled, and garments torn, they began to rend the air with lamentable

cries. Extending their hands towards the Romans, they begged them, as their husbands and sworn protectors, that they would desist from a contest which was every moment sundering the dearest ties of nature; then turning to the Sabines, they implored them, as their fathers and brothers, to spare those whom destiny had given to them as husbands and guardians of their helpless offspring. "If you wish," they continued, "to destroy the affinity and connection formed between you by our marriage, turn your rage against us; we are the cause of the war; we are the cause of wounds and death to our husbands and fathers; it is better for us to perish than to live, either widowed by the loss of one party, or fatherless by that of the other." Appeals like these were irresistible. Silence immediately prevailed; weapons were thrown aside, and both armies stood as if petrified. The leaders, a moment before regarding one another with deadly hatred, now mutually advanced to extend the hand of friendship. In the same breath they both demanded peace and alliance. A treaty was no difficult matter to adjust, and it was ratified on these conditions, namely: that Romulus, and Tatius king of the Sabines, should be kings of Rome, with equal

powers and with the same honors ; that the city should always preserve the name of its founder, but that the two people should take the name of Quirites, after the name of Cures, the capitol of the Sabine country ; that those of the Sabines who might so choose, should be at liberty to settle in Rome, and that there they should be permitted to carry their gods, and enjoy their peculiar customs, possessing all the rights and privileges of Roman citizens. In consequence of this treaty, the population of Rome was greatly increased. Tatius himself took up his abode there, selecting the capitol and Mount Quirinal as his quarters, whilst Romulus established himself upon Mount Palatine and Mount Cælius. Thus, after three years of the bitterest enmity, these two people became united as one nation. During five years the two kings reigned together in the utmost harmony. Together they dispensed justice ; together they devised plans for the improvement of their city and the happiness of their people ; together they contended in battle with their enemies, and together sought to command the respect and admiration of their neighbors.

An event occurred in the sixth year of their reign, which, resulting in the death of Tatius,

placed the entire rule of the joint kingdoms in the hands of Romulus.

It happened that some of the friends of Tatius, and among them a kinsman, had committed depredations upon the neighboring lands of Lavinium, whence they brought considerable plunder, having even carried their atrocities so far as to wound and kill several of those who undertook to oppose them. The Laurentians immediately sent ambassadors to Rome to demand redress of these injuries. Romulus and Tatius, who had hitherto appeared to be actuated by the same spirit, differed in regard to this affair: Romulus was of opinion that the persons guilty of these atrocious deeds should be delivered up to the Laurentians for punishment, while Tatius maintained that it was the duty of the persons aggrieved to make their complaints to the authorities at Rome, and to plead before, and submit to the decision of the Roman courts.

The ambassadors, unable to obtain any satisfaction, withdrew. The day not being sufficient to allow them to complete their journey home, they were obliged at night, while on their way, to erect a tent for their accommodation until morning. Some of the Sabines, enraged at their presumptuous ap-

plication for justice, followed them, and, when they were asleep, entered their tent, pillaged it, carried off their money, and even murdered those who were unable to defend themselves. Those who escaped returned to Lavinium, and, by the recital of their misfortunes, stirred up the most bitter feelings against the Roman people. Other ambassadors were then sent, accompanied by deputies appointed from the neighboring cities, who were instructed to protest against these violations of the rights of nations, and also to declare war against Rome if justice was longer withheld. Romulus, to whom they now made known their complaints, was highly incensed at the conduct of the Sabines. In his opinion, such flagrant crimes merited instant and severe punishment, and he accordingly lost no time in arresting and delivering up in chains the guilty individuals. Tatius, regarding this proceeding as an affront offered to his person and royalty, contrived, ere the ambassadors departed, to dispossess them of their prisoners.

Incredible as it may seem, not long after this affair, Tatius had the temerity to accompany Romulus to Lavinium on the occasion of a sacrifice which it was necessary for them to

offer there to the gods of their ancestors, in behalf of their subjects. Such an opportunity for revenge was not neglected by the Laurentians. The relatives and friends of the murdered ambassadors, seizing a favorable moment, slew the unfortunate king, even as he stood engaged at the altar.

Thus Romulus became again the sole master of Rome. The despoilers of the Laurentians, hitherto defended by Tatius, now fled from the city. No other way being left to punish them, he declared them to be forever banished, but also determined that while doing justice himself, the Laurentians should atone for the assassination of Tatius. He demanded that the murderers of his colleague should be sent to Rome for trial. His resolution and power were not to be trifled with, and they were accordingly delivered into his hands. Appearing before him, they stated the aggressions made upon them by these atrocious persons, who had been shielded by Tatius; they reminded him of the demands for justice which had been made through their ambassadors; of the shameful manner in which these ambassadors had been treated and dismissed, and finally of their brutal murder when returning to their homes. They urged, too, the

second effort which had been made to obtain satisfaction for their injuries, and attributed their failure to the monstrous injustice of Tatius. While they admired his own conduct in the matter, they abhorred that of his coadjutor; while he himself was willing to redress their wrongs, Tatius stood in the way to prevent him. No one, they declared, in all Rome was their enemy but Tatius, and they could not, with justice, lay hands on any one save him. Having succeeded in convincing Romulus that what they had done was strictly in accordance with the laws of justice, he sent them home uninjured. The conduct of Romulus, in suffering these assassins to go unpunished, is regarded by many rather as an evidence of his satisfaction at the death of Tatius. It is, however, but a poor argument, for he certainly would have more effectually concealed it by their punishment.

A league being now entered into between the cities of Lavinium and Rome, Romulus had strong hopes of peace with his troublesome neighbors. These hopes he was not long permitted to enjoy. The Fidenatians, whose territories bordered close upon him, began to make incursions upon his frontiers. He repelled them, however, with great

promptness, and captured their city. These were scarcely subdued, when the Veientians commenced a predatory war, carrying off much plunder, and committing great damage to the country surrounding the city of Rome. Romulus determining to make of them an example to others, went against them with a powerful army. Hearing of his approach, they marched out of their city to meet him, choosing rather to engage in the open field than, remaining shut up, to fight from their walls and houses. A fierce battle took place, which resulted in a most terrible slaughter of the Veientians. Fourteen thousand are said to have been slain, and the remnant, escaping to the city, were pursued even to the gates. Allowing them to enter, Romulus then laid waste the surrounding country and compelled them to sue in the most humble terms for peace, which was granted after receiving from them a large portion of their territory and fifty of their nobility as hostages.

This was the last of the wars of Romulus. Alas for him, he was too much like many others who have followed him. Rapidly and unexpectedly promoted to dignity and power, he became the slave of ambition and pride. He could no longer stoop to the shepherds

with whom he had danced and hunted upon the banks of the Tiber. The simple dress which he had been wont to wear, even after arriving at supreme power, became at length too mean for him. He could be visited but with the utmost ceremony, and only when seated in a magnificent chair of State. Three hundred young men called Celeres waited upon him, and men with staves walked before him to thrust the populace from his path. The Senate, with whom he had been wont to advise and co-operate, possessed no longer any power, and met in their council-house merely to listen to his despotic orders, differing from the rest of the people only in being the first to know his will.

High office may impose upon its incumbent a dignified, perhaps even a haughty bearing; it may demand blazing insignia, reserve, and even a show of that feeling which prompts to say: "Stand back, for I am holier than thou;" it may need to be fortified with guards and be served by swords and staves; yet with all this it may command respect and honor. But when it changes its real character; assumes to be what it is not; steps beyond what wounds the taste into that which wounds the feelings, then it is despised, hated, and will

be trodden under foot. Romulus discovered this, but the discovery was made, as is too frequently the case, when too late. As the number of his followers increased, his old companions pardoned the want of that familiarity which the presence of comparatively strange faces forbade. The chieftain of a numerous and invincible army might with propriety assume a dress differing from, and more rich than, that of any of his soldiers. His multifarious occupations, as the head of a rapidly increasing city, was a sufficient excuse for a crowd of attendants, and the envy of rivals or the hatred of enemies might reasonably demand the protection of swords and staves about his person. All these things were recognized as natural and proper; but when he took from the Senate, his constitutional advisers, the rights invested in them, and made them nothing more than the heralds of his despotic orders, then he fell; and neither the enthusiastic love of his soldiers nor all his glorious deeds could save him.

The Roman Senate bore with patience the ill-treatment of Romulus, and met as was their usual custom, more, however, as a matter of form than for the purpose of transacting business. Not long after the subjugation of

the Veientians, Romulus, without the consent or approbation of the Senate, divided the conquered lands among his soldiers, and sent home the hostages. The indignation of the senate was beyond control, and, soon afterwards, Romulus disappeared and no trace of him could ever be found.

This event took place after a reign of about thirty-seven years ; and his extraordinary disappearance is accounted for in a variety of ways. The circumstances attending it are generally related as follows : Having, one day, convened an assembly of the people at a place called the Goats' Marsh in the neighborhood of Rome, their deliberations were suddenly interrupted by an eclipse of the sun. A furious tempest, accompanied with thunder, lightning, and hail, added terror to the scene. The multitude, greatly frightened at such an extraordinary phenomenon, dispersed in every direction ; but the Senators, who were stationed near the person of Romulus, gathered in one body. Light again appearing and the storm having passed over, the people returned to the place of assembly and anxiously inquired for the safety of the king. The Senators with one voice declared that he had been carried up to heaven on a

flash of lightning to take his place among the gods. With this all seemed satisfied, though a mournful silence pervaded the multitude, and they retired gloomily to their homes.

The excitement of such an occasion having passed away, some of the friends of Romulus began to inquire more calmly into the circumstances, and even ventured to raise doubts as to the truth of what was reported by the Senators. Dissatisfaction spread rapidly among the people. The Senators were boldly accused of having murdered the king, and of circulating a ridiculous tale in order to conceal their guilt. Their ruin seemed almost inevitable, so great was the reverence in which Romulus was held by the soldiers and common people. At this crisis, Julius Proculus, a man highly esteemed for sanctity of manners, and well known as a faithful friend of the king, appeared in the Forum, and, in the presence of the people, declared with the most solemn oaths that, as he was travelling on the road, Romulus met him in a form more noble and august than ever and clad in bright and dazzling armor. Astonished at the sight he said to him: "For what misbehavior, O king, or by what accident, have you so unseasonably left us to labor under the heaviest calumnies, and

the whole city to sink under inexpressible sorrow?" To which he replied, "It pleased the gods, my good Proculus, that we should dwell with men for a time; and, after founding a city which will be the most powerful and glorious in the world, return to heaven whence we came. Farewell, then; go and tell the Romans, that by the exercise of temperance and fortitude, they shall attain the highest pitch of human greatness; and I, the god Quirinus, will ever be propitious to them." A story coming from such a source and supported by so solemn an oath met with full belief; and the Romans, seized with a kind of enthusiasm, immediately abandoned all suspicions of the nobility, and united in the deifying of Quirinus. Nor does it seem strange that such a story should be readily received by an ignorant and superstitious people, when taken in connection too with the wonders related of his birth and early education.

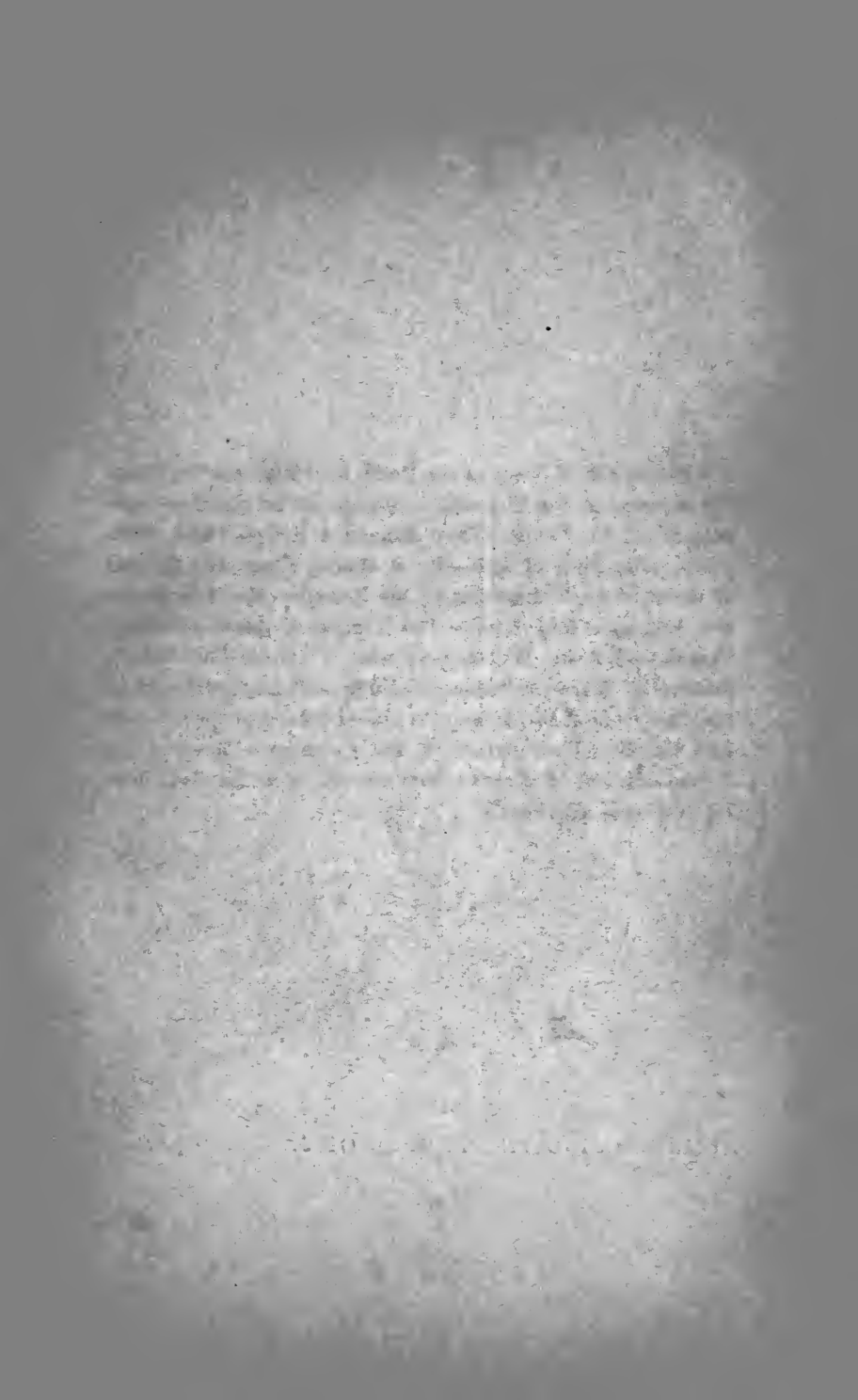
Some suppose that the surname Quirinus was bestowed upon Romulus as another Mars; others, because the Roman citizens were called Quirites; others, again, because the ancients gave the name of Quirus to the point of a spear, or to the spear itself.

Those who distinguished themselves in war were rewarded with a spear. Romulus then as a martial or warrior god was named Quirinus, and the hill upon which his temple stands, has on this account the name of Quirinalis.

At the death of Romulus, the city was in a most prosperous condition. The surrounding nations, which through jealousy or fear of its increasing power had at various times endeavored to overthrow it, were either subdued or convinced of their inability to hinder its onward progress. Never perhaps, in any age, has a State been raised from so low a beginning to such a height of solid power; nor has there ever appeared another leader who under similar circumstances has maintained such firm authority over so multifarious and licentious a body of men.



APPEARANCE of Rome at the Death of Romulus—The Country adjacent to the City—Government of the Senate—Complaints of the People—They demand a King—Numa Pompilius—His Mode of Life—He is chosen King—His Refusal of the Crown—Persuasions of his Friends—His Acceptance and Entrance into Rome—The Temple of Janus—Foreign Treaties—Roman Worship—Vestal Virgins—The Salii—Festival of Mars—Influence of Numa—Changes wrought in the Character of the Roman People—Division of the Citizens into Classes—Reformation of the Calendar—Cause of its Errors—Effects of Numa's Government upon the Neighboring Nations—His Death.





NUMA CLOSING THE TEMPLE OF JANUS. p. 71

NUMA POMPILIUS

FROM 713 TO 670 B.C.

II.

Numa Pompilius.

ALTHOUGH Rome, under the administration of Romulus, had risen to an astonishing height of power; although at his death it bid fair to become the mistress of the world, still its position was not one which could be enviable to any other than to a people that had been educated under a bold and warlike leader, such as Romulus had been. It is true, that within its walls, all was life and activity. Temples and palaces looked proudly from its hill-tops. Through its numerous gates poured busy thousands; but the tools of its workmen sounded only for the purpose of adding further strength to its citadels; its anvils rang only under the glowing metal destined for swords and spears, and the busy thousands that went in and out of its gates, were all clothed in the panoply of war. Outside its walls ran deep and wide

trenches, unsightly by reason of the stagnant water that filled them, and the huge irregular heaps of dirt reaching all along their borders. The surrounding hills and valleys, once so luxuriant, and once so merry with the pipes and dances of the careless shepherds, were no longer covered with sheep and lowing herds ; a blighting tempest seemed to have passed over them ; and they echoed no longer anything, save the clash of arms, or the hurried tramp of martial legions.

While scenes like these would fill us with little else than surprise and horror, they were well suited to the tastes and habits of the followers of Romulus ; and it is no difficult task to imagine their sorrow at the loss of a leader, whose spirit seemed to animate them all. It was, moreover, an additional grief, that he had not bequeathed that spirit to a son, who, stepping into his place, might lead them on in the path of glory which they had so long been treading. No one was left of his race. The sceptre must pass into other hands ; but into whose, seemed likely to become a fruitful cause of trouble, perhaps of disaster.

A king could not be made at once ; for, notwithstanding the apparent harmony that existed throughout the Roman State, there was

a feeling of jealousy between the two nations composing it. The Romans and Sabines were not yet so thoroughly commingled as to feel like one people; and while the latter feared that, by too easily yielding, they might wholly lose their claims, the former spurned the thought of a foreigner being placed upon the throne. The safety of the nation nevertheless demanded a head; and neither party so far forgot their interests, as to refuse to submit to the authority of those, into whose hands the reins of government seemed naturally to fall. The Senate, therefore, assumed by turns the royal prerogative. This body was composed of a hundred individuals, taken equally from the two nations. They divided themselves into ten decades, and each member presided by turns in his own decade. The time that each held the government was limited to five days, and the administration went to them all in rotation. A year passed by in this manner without a king, and the interval was from this circumstance called an interregnum. The people did not, however, endure with entire satisfaction this mode of government, and began, at last, to find fault and murmur, declaring that slavery was multiplied on them; that they had a hundred masters set over them in-

stead of one. A king was evidently demanded, and the Senators, feeling that it would be impossible to withstand the people, prudently determined to make a voluntary offer of the power which they could no longer hold. In accordance with this determination, an assembly was called, and the Senator, who at that time happened in turn to wear the robes of State, thus addressed them: "Romans, be the event prosperous, fortunate, and happy; elect a king; the Fathers have thought proper to decree it so. If ye choose a person worthy to be esteemed a fit successor to Romulus, the Fathers will join their approbation." A proceeding so well calculated to please the people, was received with the most enthusiastic applause, and, unwilling to be outdone in generosity, they immediately voted that the Senate should name and decree who should be their king.

There was at this time living near Cures, a city of the Sabines, a private individual, named Numa Pompilius. He was the youngest of four brothers, and his father, a man of distinction, was named Pomponius. Numa is said to have been born upon the very day when Rome was founded by Romulus, and his early education, we are also told, was super-

intended by an eminent Grecian philosopher. However this may be, it is quite certain that, from his youth, he was always distinguished for his virtuous disposition, and a mind subdued by discipline, practice, and philosophy. He divested himself not only of the grosser passions, but even of that ambition which was reckoned honorable among the people of his time ; persuaded that true fortitude consists in the conquest of the appetites by reason. Every species of luxury was banished from his house. In it he opened an asylum for the unfortunate and the distressed ; and strangers as well as friends ever found him a faithful counsellor, and an upright judge. His hours of leisure were never spent in the pursuit of pleasure, or self-aggrandizement, but rather in the worship of the gods, and in rational inquiries into their nature and power.

In no age, and especially in one like this, could such a man be buried in obscurity. So much extolled were his virtues, and so illustrious did his name at length become, that Tatius, king of the Sabines, bestowed upon him his daughter Tatia. An honor like this, sufficient to turn the wisest head, had not the least ill effect upon Numa. Modestly accepting this highest token of his sovereign's regard, he im-

mediately retired with her to his quiet abode, both of them preferring the calm enjoyment of private life, to the honors and distinctions of the royal palace. In the most unalloyed happiness, they thus continued to live thirteen years, when Tatia died. Numa was for a time quite inconsolable. His philosophy almost forsook him, and, abandoning society, he passed his time in wandering about, alone, in the sacred groves and lawns, and in the most solitary places. He continued this kind of life so long, that it was reported that he had formed a connection with a goddess, named Egeria, who daily instructed him in civil and religious matters, leading him to happiness and knowledge more than mortal. Although every one regretted his withdrawal from society, still he lost nothing in the estimation of those whom he occasionally favored with his presence, and it was not long before his fame for wisdom and learning became greater and more widely known than ever.

It is not surprising that the Roman Senate, in looking about for a proper person to place upon the vacant throne, should at once be arrested by the name of Numa. There was no necessity of asking : Who is he ? Every one knew him. There was no necessity of asking,

Is he popular? None knew him but to love him. There was no necessity of asking, Has he talents and learning? No one had better governed himself; no one was more profound in civil and religious lore. His virtue was proverbial, and to have selected any other than him, would have been an insult to the gods.

When, therefore, the Senate announced to the people that Numa was their choice, the intelligence was received with shouts that rang long and loud through the hills, and temples of the busy city. Romans and Sabines shook each other by the hand, declared that no one else was fit to reign, and thanked the gods for the happy omen.

As Numa was living upon his private estate at some distance from Rome, it was necessary to send ambassadors to invite him to accept the crown. Two distinguished persons were selected for this purpose, the one a Roman named Proculus, and the other a Sabine named Velesus. Hastened in their preparations by the eager people, they set out in their search of Numa, imagining that he would gladly embrace the offer about to be made to him. Arriving at his quiet retreat, they found him in company with his aged father,

a kinsman named Marcius, and a few friends who were always glad of an opportunity to listen to the words of wisdom which constantly flowed from his lips. In presence of these persons, the ambassadors made known to him the wish of the Roman people, and earnestly solicited him to accept the proffered crown. Numa, having expressed the gratification which such an unexpected honor was calculated to produce, replied to them in the following terms: "Every change in human life has its dangers; but when a man has a sufficiency for everything, and there is nothing in his present situation to justify complaint, what but madness can lead him from his usual track of life (which if it has no other advantage, has at least that of certainty), to experience another as yet doubtful and unknown? But the dangers attending this government, are beyond an uncertainty, if we may form a judgment from the fortunes of Romulus, who labored under the suspicion of having taken off Tatius, his colleague, and was supposed to have lost his own life with equal injustice. Yet Romulus is celebrated as a person of divine origin, supernaturally nourished when an infant, and most wonderfully preserved. For my own part, I am only of mor-

tal race, and you are sensible that my nursing and education pretend to nothing extraordinary. As for my character, if it has any distinction, it has been gained in a manner not likely to qualify me for duties of royalty, in scenes of repose, and employments by no means arduous. My genius is inclined to peace ; my love has long been fixed upon it, and I have studiously avoided the confusion of war ; I have also drawn others, so far as my influence extended, to the worship of the gods, to mutual offices of friendship, and to spend the rest of their time in tilling the ground, and feeding cattle. The Romans may have unavoidable wars left upon their hands by their late sovereign, for the maintaining of which, you have need of one as his successor, more active and more enterprising. Besides, the people are of a warlike disposition, elevated by victory, and obviously anxious to extend their conquests. Of course, therefore, a person who has set his heart upon the promoting of religion, and justice, and drawing men off from the love of violence and war, would soon become ridiculous and contemptible to a city that has more occasion for a general than a king."

The Romans were quite confounded at this

speech, and knew not what to answer. Their admiration of a man who could thus so quietly refuse a crown was greatly raised, and their efforts to secure his acceptance were proportionably increased. No arguments however which they could adduce being sufficient to prevail, they retired, leaving Numa with his father and friend Marcius.

These individuals urged him with all the eloquence in their power to receive this noble and valuable gift of heaven; "If contented," said they, "with a competence, you are indifferent to riches and unambitious of sovereignty, having a higher and better distinction in virtue; yet consider that a king is the minister of God, who now seeks to awaken and call into action your native wisdom and justice. Decline not therefore an authority which to a wise man is a field for heroic and good actions; where dignity may be added to religion, and men may be brought over to piety in the easiest and readiest way, by the influence of the prince. Tatius though a stranger was beloved by this people, and they pay divine honors to the memory of Romulus. Besides who knows, as they are victorious, but they may be now satiated with war; and, having no farther wish for triumphs and spoils

may be desirous of a mild and just governor, for the establishing of good laws and the settling of peace? But should they be ever so ardently inclined to war, yet is it not better to turn their violence another way, and to be the centre of union and friendship between the country of the Sabines, and so great and flourishing a State as that of Rome?"

Arguments like these could not be listened to without due consideration, by a man like Numa. The sacrifice of his own comfort to the welfare of others was to him no difficult matter; and to see clearly his duty in this affair was what he most earnestly desired.

While he was carefully weighing the forcible reasonings of his friends, a large body of his fellow-countrymen appeared at his doors, earnestly entreating him to take upon himself the government as the only means to appease all dissensions and effectually incorporate the two nations into one. Their earnest appeals seemed to him like the voice of the gods, and, as if in obedience to their summons, he immediately offered a sacrifice and set forth for Rome. His rejoicing countrymen followed him in crowds, and heralds were despatched to the city to announce his coming. The intelligence was received with the utmost en-

thusiasm. The Senate, accompanied by a vast concourse of the citizens, went far out upon the road to meet him; the women even went forth with blessings and shouts of joy; the temples were crowded with sacrifices; and so universal was the satisfaction that the city might seem to have received a kingdom instead of a king.

When they were come into the Forum, one of the Senators put it to vote whether Numa should be king; whereupon all the citizens with one voice shouted a loud assent. The robes and other emblems of royalty were then brought out and laid before him, but he refused to put them on, saying that his authority yet wanted the sanction of Heaven. In order to obtain this, he took with him the priests and augurs and went up to the Capitol, which was at that time called the Tarpeian rock. Having here gone through the customary forms, sacrifices, and devotions, he awaited the appearance of the auspicious birds or some other signal from the gods. The people, assembled round anxious for the event, looked on in the utmost silence. The birds at last appeared, and Numa, satisfied, took the royal robe, and going down from the mount, was received with loud acclamations

as the most pious of men and the most beloved of the gods.

Numa was in his fortieth year when he received the kingdom, and, though at this time he possessed no practical knowledge of governing, he subsequently gave evidence of a peculiar fitness for his exalted station.

The Roman nation was at this time composed of the most hardy and resolute men, whom boldness and despair had brought together from all quarters, nourished and grown to power by a series of wars, and strengthened by blows and conflicts. Though no extraordinary endowments were necessary to see that a peculiar government was necessary for such a people, yet great wisdom and a surpassing knowledge of human nature could alone point out what that government should be.

Numa saw, in the first place, that it was important to gain the confidence of the people; and he knew very well that in order to accomplish this he must show his confidence in them. To this end, he had no sooner assumed the authority than he caused the three hundred men called Celeres, whom Romulus always kept about his person as guards, to be discharged. This act not only raised him higher in the opinion of his subjects, but

tended greatly to increase his power. It was also the happiest step that could be taken in bringing about the great change which he purposed to work in the character and habits of the Roman people, which change was nothing less than from a ferocious, war-loving disposition to a fondness of peace, justice, laws, and morals.

Intent upon this design, he immediately marked out the ground for a magnificent temple to be named after Janus, the most ancient king of Italy of whom any knowledge has descended to posterity. This king is said to have greatly improved the manners of his subjects, taught them to cultivate the vine, sow corn, and make bread. So great was the esteem in which he was held that, after his death, he was adored as a god. He was thought to preside over new undertakings, and hence the first libations of wine and wheat were offered to him; all prayers were prefaced with a short address to him; and Numa caused the first month in the year to be named January, from him. He caused him also to be represented with two faces, denoting that he views at once the past and the approaching years. The temple which Numa thus marked out at the commencement of his reign, and

subsequently built, was in the form of a square and contained a statue of Janus five feet high; two brazen gates were made on each side, and Numa declared that these gates should be kept open in time of war, and shut in time of peace. Wonderful as it may seem, after the death of Numa these gates were closed only twice during a period of more than six hundred years. As soon as the temple was completed, he caused the people to assemble about it, and, in a very solemn manner, closed its massive gates, expressing the earnest desire that the peace which they were then enjoying with all nations might continue during his reign.

He then proceeded by treaties and alliances to secure the friendship of his neighbors, and having thus removed all fear of danger from abroad, he sought, by inspiring his subjects with a fear of the gods, to prevent licentiousness and civil discord. So anxious was he to maintain peace and promote the welfare of his people, that he favored a belief generally entertained that the goddess Egeria and the Muses appeared to him and taught him how to rule his kingdom. This belief gave great weight to his instructions, and his wishes seemed to be regarded as divine commands.

The Romans believed in an immortal race of beings, inhabiting the sky, whom they called gods. They were regarded as the creators and preservers of all things, as intimately acquainted with human affairs, and mindful of the action of men and states, rewarding the good and punishing the evil. The worship of these gods was as yet performed in a very irregular manner, and one of Numa's earliest cares was to reduce it to a regular system. To this end he appointed flamens or priests, though he performed in person a great part of the sacred rites, especially those which belonged to the worship of Jupiter. He knew, however, that his successors to the throne would not be so devoted to peace and religion as himself, and lest the worship of this divinity might, in after-times, be neglected, he separated the priesthood of Jove from the kingly office and created a flamen of that deity, who was to attend constantly on the duties of that priesthood, decorating him with a splendid dress and a royal curule chair.

Mars, the god of war, held in the highest veneration by the Roman nation, received also a due share of his attention. For him he created a flamen, and caused regular sacrifices of wolves, horses, and vultures to be offered

upon his altars. Nor was Quirinus, his deified predecessor, forgotten, for whom also a priest was appointed. He also instituted at Rome the worship of Vesta, which was derived from Alba, the birthplace of Romulus, who, as will be remembered, was the offspring of one of the priestesses of this goddess. To Vesta he erected a temple and appointed the requisite number of virgins to minister at her altars. To these a fixed stipend was paid out of the public treasury, in order that they might attend without interruption to the service of the temple. Vesta was a deity who was supposed to preside over the domestic hearth. A sacred fire tended by the virgin priestesses was kept continually burning upon her altar. As the safety of the city was held to be connected with the preservation of this fire, the neglect of the virgins, if they let it go out, was severely punished, and the fire was rekindled from the rays of the sun. The temple of Vesta was round. The statue of the goddess, instead of being placed within it, was set up in the Forum. Her festival was celebrated in the month of June, when plates of delicious meats were sent into the vestals to be offered up; the millstones were wreathed with garlands of flowers, and the

mill-asses, crowned with violets, went about with cakes strung around their necks. The vestal virgins were bound to their ministry thirty years, after which time they might leave the temple and marry. This, however, was seldom done.

These priestesses were bound to observe the strictest purity of morals, and if any one of them violated her vows she was buried alive by the Colline gate. There, within the walls, was raised a little mount of earth called, in Latin, Agger; under which was prepared a small cell with steps to descend into it. In this were placed a bed, a lighted lamp, and some slight provisions, such as bread, water, milk and oil. The criminal was then carried to punishment through the Forum in a litter well covered without, and bound up in such a manner that her cries could not be heard. When the litter had arrived at the place appointed, the officers loosened the cords; the high-priest, with hands lifted towards heaven, offered some private prayers, and then having taken out the prisoner, who was covered with a veil, placed her upon the steps which lead down into the cell. After this he retired with the rest of the priests, and, when she was gone down, the steps were taken away, and

the cell covered with earth ; so that the place was made level with the rest of the mount. Thus were punished the vestals who violated their vows.

Numa now instituted an order of priests which afterwards became so highly respected, that the most distinguished men of Rome, and even emperors, were proud to be of the number. These were called *Salii*. They were created in honor of Mars, and their name is derived from the word *Salire*, to dance, because, on certain festival days, they passed about the city dancing and singing in honor of that divinity. They were originally twelve in number, but this number was afterwards increased to twenty-four by Tullus Hostilius. The festival in honor of Mars was observed on the first of March ; and then it was that these priests appeared in public procession. They were generally dressed in a short scarlet tunic of which only the edges were seen ; they wore a large purple-colored belt above the waist, which was fastened with brass buckles ; on their heads were round bonnets with two corners standing up ; in their right hand they carried a small rod and in their left a small buckler, made in imitation of one said to have been sent down to Numa from heaven. In

the observation of their solemnity, they first offered sacrifices, and afterwards went through the streets dancing in measured motions, sometimes all together, at other times separately, while musical instruments were playing before them. They placed their bodies in different attitudes and struck with their rods the shields which they held in their hands.

By the institution of these and various other religious rites and ceremonies, Numa succeeded in diverting the attention of his subjects from violence and arms. His instructions were not confined to mere forms and outward services. He caused them to cultivate habits of industry, and taught them that idleness was hateful to the gods. He encouraged them to be contented with whatever might be their lot in life. He showed them how important to happiness and prosperity was concord both in the family circle and in the State. He cultivated in them generous sentiments, and inspired them with love for the gods, with whose goodness he sought every opportunity to impress them. Under such discipline it is not strange that a people ever so fierce and warlike should in time become quite tractable. It was even so; Numa was loved, almost adored by them. Their own manners were

formed after his as the most perfect model; and it was not long before the neighboring nations, which had formerly regarded Rome rather as a den of thieves and robbers, began to entertain for it the highest respect, and even deemed any one guilty of impiety, who sought to give trouble to a state entirely occupied in the worship of the gods.

The territory originally claimed as belonging to Rome was quite small, but Romulus by means of the sword added a considerable district to it. Its boundaries, however, he had never defined, having always been unwilling to show how much he had unjustly encroached upon his neighbors. Numa, in perfecting his regulations, caused the boundaries of the Roman State to be marked out. The lands which had been acquired by Romulus he divided among the indigent citizens in order to preserve them from the commission of crimes to which they might be driven by poverty. The country was divided into *pagi* or boroughs, and over each borough was appointed a governor or overseer. Through the instrumentality of these, the people were encouraged to industry and a love of husbandry. Numa frequently went out himself from the city to visit his agricultural subjects, inspected

their farms, censured the indolent, and advanced the industrious to posts of honor and trust.

In order to unite more perfectly the two people composing the Roman nation, Numa distributed all the citizens into companies, according to their arts and trades. It was with regret that he observed occasional contests and party quarrels springing out of the remembrance of their original differences. As the speediest method of blotting out this remembrance, he resolved to divide them into as many distinct bodies as possible. He accordingly separated all his subjects into companies of goldsmiths, masons, dyers, shoemakers, tanners, braziers, potters, etc., and assigned to them their respective halls of assembly, their courts, and religious ceremonies peculiar to each association. Thus the distinction between Sabines and Romans was entirely forgotten, and all the people were thoroughly united into one.

Not among the least of the works of Numa was the attempt which he made to reform the calendar. In this he showed a great deal of skill, although it was reserved for Julius Cæsar to accomplish this difficult task.

In order to understand properly the im-

provements in the calendar as effected by Numa, it is necessary to bear in mind that the solar year or period of time in which the earth performs one revolution about the sun is 365 days and near 6 hours. Were it required to divide this period into equal portions, to be called months, it would be no difficult undertaking; but when the long journey of the earth is to be measured by the short journeys of the moon around her, the task becomes more difficult, especially if the correspondence between this great journey or year and its natural divisions into seasons is preserved. Romulus had, without any apparent reason, divided the year into ten periods or months, including in all 304 days. What disposition he made of the remaining 61 days, which would make up the year, is not known. His year commenced with March and ended with December, which word signifies tenth month. That great confusion in the calendar existed in his time can scarcely be doubted, and that Numa should regard it as a matter demanding reformation is not wonderful. He began then by adding two months, making the whole number twelve. These consisted of twenty-nine and thirty days alternately, to correspond with the synodic revolution of the

moon, so that the year contained 354 days ; but a day was added to make the number odd, which was considered more fortunate, and the year therefore consisted of 355 days. This differed from the solar year by ten whole days and a fraction ; but Numa, being aware of this, ordered an additional or intercalary month to be inserted every second year, between the twenty-third and twenty-fourth of February, consisting of twenty-two and twenty-three days alternately, so that four years contained 1465 days, and the mean length of the year was $366\frac{1}{4}$. This arrangement made it one day too long ; but as the error amounted in twenty-four years to twenty-four days, it was ordered that every third period of eight years, instead of containing four intercalary months, amounting in all to ninety days, should contain only three of those months consisting of only 22 days each. Thus the mean length of the year was reduced to 365 days and six hours.

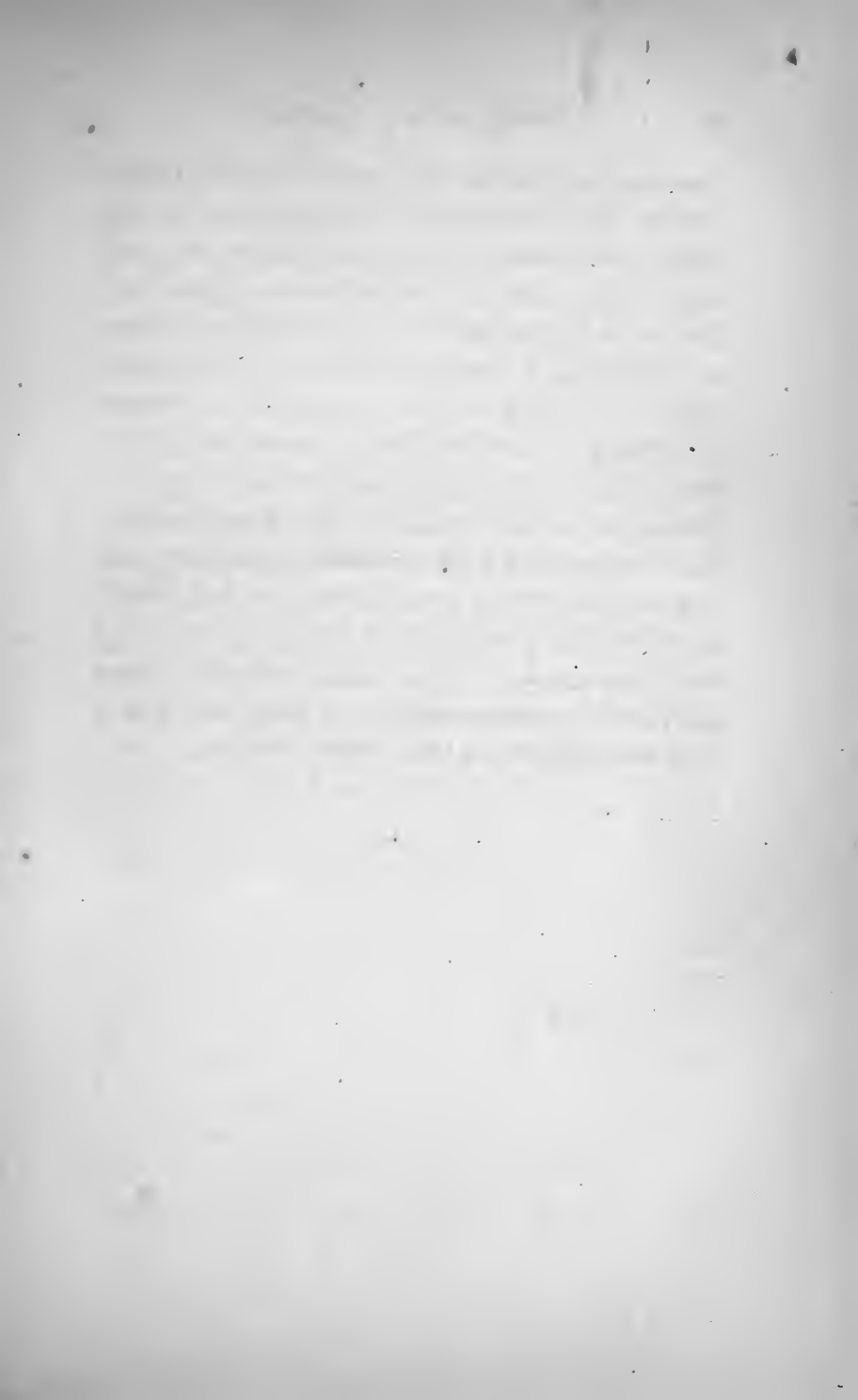
The calendar as thus established by Numa, might possibly have been preserved to the present time had these intercalations been properly attended to ; but the care of them being committed to superstitious priests, they put in or left out the intercalary day or month

as they fancied it lucky or unlucky, advantageous or disadvantageous to themselves. In process of time, so much confusion was thus created that the festivals occurred at seasons very different from those in which they were instituted ; and in the days of Julius Cæsar the Roman Calendar had gained three months.

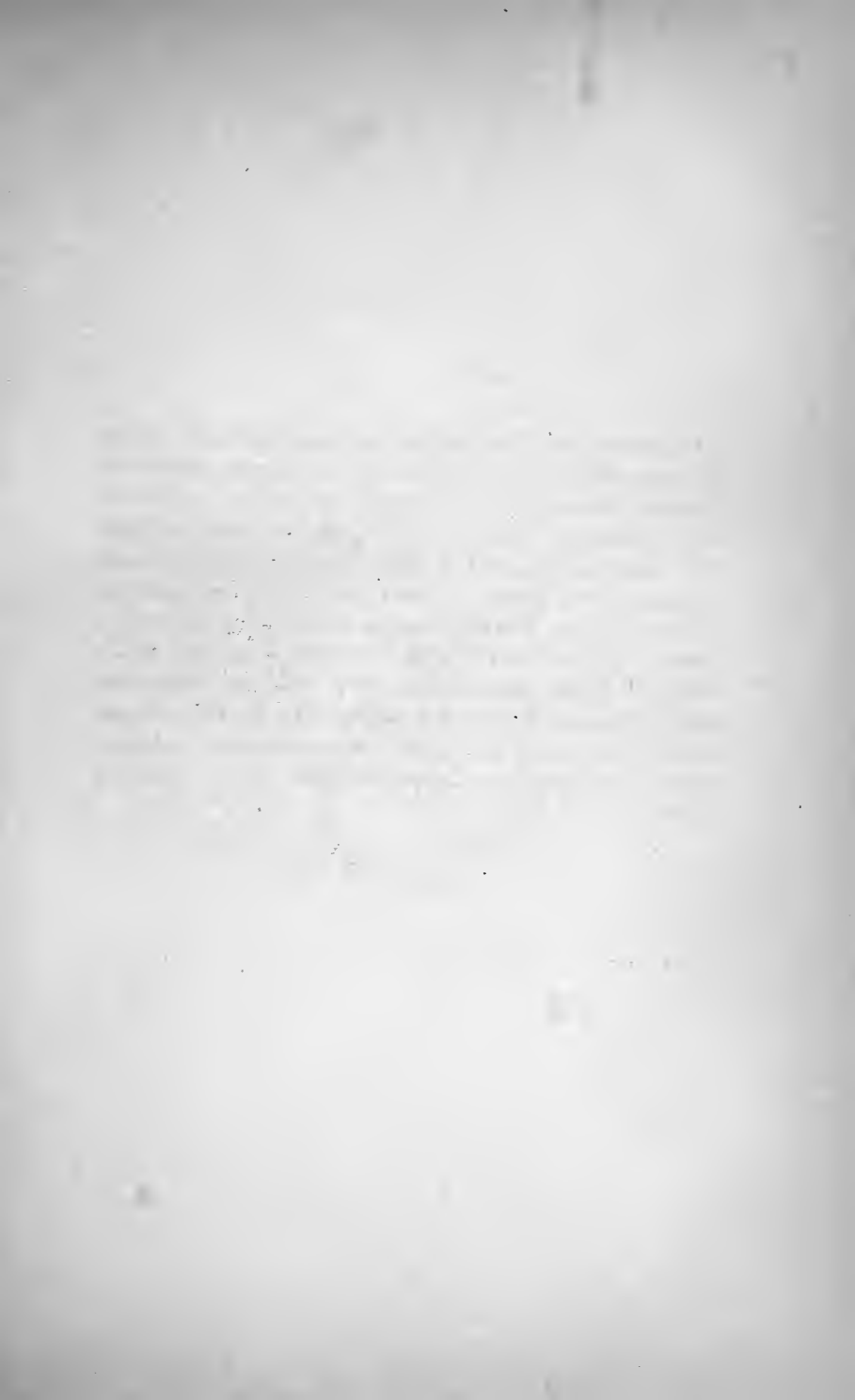
The greatest of all the works of Numa was a permanent peace, which he established at the commencement of his reign and preserved with the utmost care to its end. His mild and undisturbed rule not only promoted the welfare of the people of Rome, but exerted a salutary influence upon all the surrounding country. The neighboring nations became desirous of peace and good laws. The face of all Italy underwent a most glorious change. The fields, which lay bare and uncultivated in the times of Romulus, were now full of happy husbandmen, sending forth their abundant products into every city. Neither war nor insurrection raised its voice during all the reign of Numa ; nor was a single word ever uttered against him either as a public or a private man.

When death at last came to put an end to his peaceful labors, he had become quite old. Fourscore years had passed over him, more

than half of which had been devoted to the service of his country. The news of his departure seemed to carry desolation far and near. Not only did the Romans grieve for him as a father, but the neighboring nations mourned that a benefactor was lost to all mankind. In token of their sorrow they poured into Rome to aid in doing honor to his remains, bringing with them crowns and public offerings without number. The bier was carried by the Senators, followed by a long procession of priests ; men, women and children crowded after, not as if they were attending the funeral of an aged king, but with tears and loud lamentations, as if they had lost a beloved relation in the bloom of life.



CHARACTER of Tullus Hostilius—His Election to the Throne of Rome—He gains the Esteem of the People—Difficulties between Alba and Rome—Stratagem of Tullus—Declaration of War—Sudden Death of the King of Alba—Mettius Fuffetius takes Command of the Alban Army—Singular Proposition made by Fuffetius to settle the Controversy between Alba and Rome—Combat between the Horatii and Curatii—Conduct of the Sister of Horatius—Horatius slays his Sister—His Trial and Condemnation—War with the Fidenatians and Veientians—Perfidy of Fuffetius—The Horrible Punishment inflicted upon him by Tullus—Destruction of Alba—Defeat of the Sabines—Calamities befall Rome—Death of Tullus.

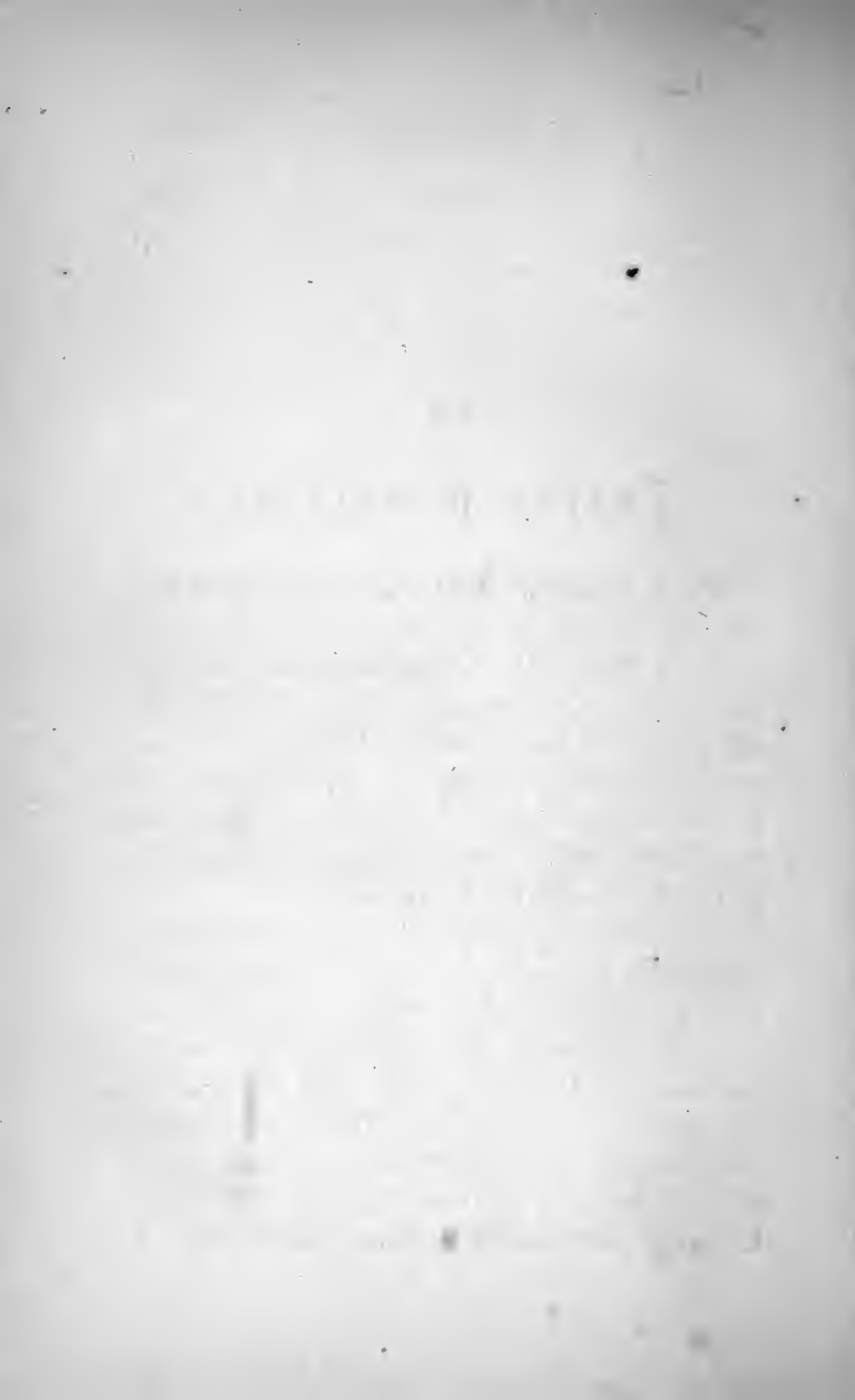




Fight between the Horatii and the Curatii. p. 101,

TULLUS HOSTILIUS.

FROM 670 TO 638 B.C.



III.

Julius Hostilius.

WHEN Romulus died, the government fell into the hands of the Senate; so, upon the death of Numa, the Senate assumed the control of affairs, and continued some time in the enjoyment of their power. Nothing of consequence occurred during this interregnum, the people being either occupied with grief for the loss of their excellent king, or concerned as to who should be his successor.

It was not long before this choice was made, nor ought we, perhaps, to be surprised that a man so different from Numa, should have been elected to fill his place; for the world has been, and doubtless will long continue to be, much as it now is. The most exalted positions are often occupied by inferior men, at least, by men not best fitted to fill them. Cunning and duplicity, are more than a

match for merit, and thus, those who are ambitious of honor, can generally manage to snatch it from others, to whom it belongs. Good and great men, are therefore not always found in the highest stations.

At this time, there was living in Rome, a man named Tullus Hostilius. He was the grandson of Hostus Hostilius, who, it will be remembered, commanded the Romans, at the time they were attacked by the enraged Sabines. Tullus had inherited the warlike spirit of his grandfather, and was, moreover, a man of great influence, by reason both of his wealth and his illustrious birth. The mild and peaceful reign of Numa was not at all suited to his active and ambitious mind ; and we can easily imagine that, weary of the religious ceremonies and quiet life so prevalent in Rome, he could rejoice, even in the midst of general grief, at the prospect of a change. Trusting to the renown of his ancestors, his great possessions, and his superior intellect, he may have entertained hopes of reaching even the summit of power. Be this as it may, he felt that a change in Roman life must now take place ; and any change whatever, would be preferable to the tiresome chants of priests, the wise sayings of Egeria, the royal praises bestowed

upon agriculture and peace, and the tame excitements of the arena, and the race-course. He longed to see the gates of Janus once more open, and the rusty Roman armor, once more burnished and glittering in the sunlight. There were hopes of this, now that Numa was no more ; and we shall presently see that he took the earliest opportunity for the gratification of his desires.

Tullus lost no time in presenting himself to his countrymen, as a suitable person to fill the vacant throne ; nor did he lack friends to promote his cause and urge his claims. The people elected him as their king, and the Senate, confirming their choice, placed the crown upon his head.

Though seated upon a throne, he knew full well that he could be assured of his exalted position, only by gaining the confidence and esteem of his countrymen ; and his first act was one of the noblest of his whole reign. To his predecessors, Romulus and Numa, a large tract of land had been assigned, from the proceeds of which, they were permitted to supply their personal wants, and maintain the dignity of their office. No sooner had Tullus received the sceptre, than he caused proclamation to be made throughout the city, that it was his

intention to receive nothing whatever, of what had been appropriated for the support of his predecessors; that his own private income was sufficient for his necessities, and that the lands devoted to the former kings, should be divided among the poorer citizens. A measure like this could not fail to call forth the loudest praise, and place him at once in the highest esteem. But he did not stop here; for, notwithstanding this noble provision for his more humble subjects, there still remained a large number who were destitute of lands and houses. In order to accommodate these, he caused the walls of the city to be extended so as to inclose a very considerable tract, embracing Mount Cælius; and here he made such an allotment, that not a single citizen of Rome remained without ground sufficient for a dwelling-place. Upon Mount Cælius, too, in the midst of these poor subjects, he caused his own palace to be erected, and here also, established the residences of his principal lords. Day by day he thus acquired new strength, and in a short time found himself surrounded by subjects, not only willing to do his bidding, but even ready to bow down and worship him. This was the point at which he resolved to close his labors for the public

good, and turn his attention to the gratification of his own passions.

The glory of war lay closest to his heart. To rival the founder of Rome in martial deeds, to make his name the terror of neighboring nations, and to extend his dominions far and wide, were the objects of his thoughts.

Rome, as we have seen, had by this time become a very flourishing city, and was an object of jealousy to her older neighbors. The city of Alba, whence the first founders of Rome sprang, was perhaps the most bitter among her enemies. Romulus had endeavored to promote a friendly feeling among the Albans, and had even resigned the claim which he held upon the throne left vacant at the death of his grandfather Numitor, granting them the privilege of electing a yearly magistrate vested with regal powers. The Albans considering this a very great favor, repaid it by entering into a treaty of friendship with the Romans, by which it was agreed that, in case the citizens of one nation committed any injury upon the other, an application for justice should be made to the injuring party before resorting to arms.

They managed to live together in tolerable harmony during the reign of Numa, but no

sooner had Tullus received the sceptre, than jealousy began its work. Caius Cluilius was at this time king of Alba, and it would seem that in disposition he was not unlike Hostilius, though unequal to him in cunning. The wealth and increasing power of Tullus and the happy condition in which he was placing his poorer subjects, was by no means a source of gratification to Cluilius or his people, and the boasts of the Roman peasants in regard to their prosperity only served to increase the jealousy of their neighbors. From mere words they proceeded to more serious measures, and, in a short time, the injuries which they committed against each other became matters of public complaint. According to the terms of the treaty, it was necessary for the injured party to make application to the government of the other for redress. In this case both governments felt themselves aggrieved, and consequently ambassadors were sent from both sides to demand amends. Tullus, who desired to have the appearance of justice upon his side, instructed his ambassadors to proceed immediately to Alba, and permit nothing whatever to delay them in the execution of their commission. He felt quite certain that the Albans would refuse to comply with the

demands of his ambassadors, and that a declaration of war thus forced upon him could not be offensive to the gods. Cluilius, less thoughtful, did not urge his ambassadors to such despatch. They travelled at their leisure from Alba to Rome, and, on arriving at their place of destination, were received at the royal palace with the utmost hospitality. Tullus directed his attendants to furnish them with everything that could administer to their pleasure, and thus cause them to defer the business upon which they were sent.

Time passed gaily with them ; and day by day they felt less disposed to communicate such unpleasant matters to so courteous a king. In the mean time the Roman ambassadors had reached the court of Alba ; they proceeded, without delay, to inform Cluilius of the depredations committed by his peasantry upon those of Rome and demanded immediate restitution. This he refused to give ; and, according to previous instructions, they declared war against Alba, departing at once to inform Tullus of the result of their mission.

An opportunity was now afforded to the Alban ambassadors to make known the subject of their mission. They, being ignorant of what had transpired at the court of Alba, be-

gan their business by making a thousand apologies, protesting that "it was very disagreeable to them to say anything that would not be pleasing to Tullus, but that they were compelled by their instructions; they came to demand restitution; and, if that were not granted, they had orders to declare war." Tullus listened complacently to all that they had to say, and, after graciously receiving their apologies, thus concluded: "Tell your king that the king of Rome appeals to the gods to judge which of the two states first dismissed, with a refusal, the ambassadors of the other demanding restitution; that, on that state they may inflict all the calamities of war."

The Albans, as we may readily conceive, were quite mortified at having been so completely outwitted. The extraordinary hospitality with which they were received was at once accounted for, and, covered with shame, they went back to Alba determined to make the best of the matter.

The most active preparations for war were now made by both nations. The undisturbed peace in which the Romans had so long dwelt was little calculated to fit them for such an occasion. Tullus had therefore much to do,

and it is not surprising that he should have chosen to remain quietly in Rome awaiting the movements of Cluilius. On the other hand, Cluilius, hoping, perhaps, to derive some advantage from the hasty preparations of the Romans, set forth immediately with a large army towards Rome. Having arrived within five miles of the city, he encamped his troops, fortifying them by means of a deep and wide trench which for many ages afterwards was called the "Cluilian Trench."

No time was lost, nor were any efforts spared to give success to their expedition; but a sudden and most unexpected event had well nigh put an end to all their plans. One morning Cluilius did not, as usual, make his appearance among his soldiers. The daily work nevertheless proceeded under the directions of the other officers, though the continued absence of the king became the subject of increasing surprise. Some of the principal officers at length determined to find out the cause, and accordingly proceeded quietly and respectfully to the king's tent; gently throwing back the heavy curtains of which it was composed, what was their astonishment and horror to see Cluilius lying upon his bed a lifeless corpse! His death was evidently not

by violence, but the result of an insidious though fatal disease which, doubtless, had long preyed upon him. Fortunately these officers had sufficient presence of mind to place some one immediately in command, before the troops, aware of the king's death, should be thrown into confusion. The person selected was Mettius Fuffetius. He received the title of dictator, and, by his promptness and energy, caused everything to move on without interruption.

It was not long before news of the king's death reached Rome, and Tullus, taking advantage of the circumstance, proclaimed to his soldiers that the gods, by thus striking off the head of the Alban nation, intended to indicate the total destruction of the whole people for having occasioned so impious a war. At the same time he collected his troops together, and, sallying forth from Rome, passed the enemy's camp at night and pushed rapidly on with the intention of destroying Alba. Mettius, hearing of this procedure, ordered his troops to follow in pursuit of Tullus, sending also, with all haste, an ambassador to tell him that it was highly expedient that they should confer together before they came to an engagement; that, if he would give him a

meeting, he was confident that what he had to propose for his consideration would appear to concern the interest of Rome no less than that of Alba."

Tullus thinking this to be rather a singular proposition, nevertheless concluded to accept it, and accordingly drew out his soldiers in battle array to await the approach of Fuffetius. He and his Alban troops soon appeared, and took up their position in front of the Romans. The leaders now, with a few of their principal officers, advanced to the middle space between the two armies, and Fuffetius thus addressed the Roman king: "I understand from our king Cluilius, that, on our part, injuries sustained, and a refusal of satisfaction, when demanded, were the cause of the present war; and I doubt not that you, Tullus, allege on your part the same grounds of quarrel; but, if instead of plausible professions, I may be allowed to declare the truth, it is a thirst for dominion that stimulates two nations connected by their situation, and by consanguinity to take up arms against each other. Nor do I examine whether the measures pursued are justifiable or not; the determination of that point was the business of him who commenced the war; for my part it was

for the purpose of carrying it on that the Albans constituted me their leader. Of this, however, Tullus, I wish to warn you: what a formidable power the Etrurians possess, both in our neighborhood, and more especially in yours, you, as being nearer to them, know better than we. On land they are very powerful; on the sea exceedingly so. Now consider, that when you shall give the signal for battle, they will enjoy the sight of these two armies engaged as they would a show, and will not fail to attack both the victor and the vanquished together, when they see them fatigued and their strength exhausted. Wherefore, since we are not content with the certain enjoyment of liberty, but are going to hazard an uncertain cast for dominion or slavery, let us in the name of the gods, pursue some method whereby, without much loss, without much blood of either nation, it may be decided which shall have dominion over the other."

This speech did not fail to make a powerful impression upon Tullus, who, though naturally inclined to hazard the chances of battle, possessed sufficient sagacity to see that if he should even be victorious, he would necessarily become so weakened, as to ren-

der himself an easy prey to the Etrurians and other nations, who were doubtless watching a favorable opportunity to fall upon him. Some further parley, therefore, took place among them, as to the proper mode of settling their differences; and, concluding finally, that a battle of some sort was necessary, they determined that this battle should be decided by the smallest number of individuals, and with the least amount of bloodshed. Tullus himself offered to fight single-handed with Fuffetius, and place the fate of their respective cities upon the issue. He even urged the Alban general to accept his offer, enumerating to him the generals and kings who had exposed their lives for their country's sake. Fuffetius did not, however, approve of a single combat, arguing that, as the contest was rather between the two cities than the leaders, the decision should be left with the citizens, and proposed that three chosen men from each city should fight in presence of all the Albans and Romans. This proposition was accepted by Tullus, and the two leaders went back to their respective armies, to report the result of this singular conference.

As soon as the agreement was made known,

the utmost excitement prevailed throughout the opposing ranks. Champions on both sides immediately presented themselves, and the most wonderful emulation arose, both among the officers and the soldiers. The leaders, indeed, found great difficulty in making choice of the most suitable persons, and the selection would have been almost impossible, if Fufetius had not called to mind, the existence of six extraordinary youths, three of whom were Romans, and three Albans, and all closely related. These youths were the offspring of twin-sisters, one of whom had married Horatius a Roman, and the other Curatius an Alban. They were consequently cousins; and, what was most remarkable, were all born upon the same day.

Fuffetius at once concluded that the gods had raised up these young men for this particular emergency, and regarded their bravery in battle, their beauty of person, and the distinction of their families, as sufficiently confirming this opinion. Immediately seeking another conference with Tullus, he related to him the history of these young men, and the reasons which he had for leaving the decision of the quarrel in their hands. Tullus, deeply impressed by what he heard,

consented that the destiny of their respective cities should be decided by these persons, provided they were willing to engage in a fight which seemed to him, so unnatural.

The Curatii, made known to Fuffetius their willingness to engage; and Tullus being informed of this, summoned the Horatii before him, imparted to them the plan devised by Fuffetius, and the readiness with which their cousins had acceded to it. The Horatii after a short conference together, answered Tullus that they did not feel at liberty to decide so important a matter, without first consulting their father, who was still alive, and entitled to this tribute of respect.

Having been dismissed by him, with a commendation for their filial piety, they repaired to their father, to whom they made known the whole matter, expressing their willingness to accept the combat, inasmuch as their cousins had first broken the bonds of affinity. Their father was much pleased to find them in this disposition, and said he felt under great obligations to the gods for having given him children of so much worth and bravery. Having tenderly embraced them, he bade them go to Tullus and return him both a pious and a generous answer. This

they accordingly did with great eagerness; and Tullus forthwith despatched a message to the Alban general, informing him that the Horatii had been chosen as the champions of Rome, and were ready to meet at once, the champions of Alba.

Previous to the fight, persons were appointed on both sides to arrange a definite treaty, the conditions of which were, that whichever of the two nations should, by its champions, obtain victory in the combat, that nation should, without further dispute, possess sovereign dominion over the other. The treaty was ratified in the most solemn manner, each party publicly reciting these conditions, and then calling down the vengeance of Jupiter for any violation of them whatever.

The youths now made their appearance, and were conducted by their respective leaders to the middle of the open space between the two excited armies. The most intense anxiety was everywhere manifest when, leaving their friends at a suitable distance, they advanced to meet each other in the deadly conflict. Whenever they had before met, it was always with the kindest and most affectionate feelings; they had ever lived together like friends and brothers; in fact the sister of one of the

Horatii was the affianced bride of one of the Curatii, and upon his shoulders he, at that moment, wore an embroidered cloak worked by the fingers of that unhappy bride. Even now they did not meet with anger in their hearts, or with any feelings which might be naturally expected to actuate those who are about entering into mortal combat. Marching, therefore, slowly and firmly, face to face in their awful mission, they suddenly stopped, as if arrested by some invisible hand, gazed upon each other in a silence interrupted only by their stifled sobs, and finally, throwing down their swords, rushed into each other's arms, uttering expressions of the utmost tenderness and love. It was a moment of absorbing interest and well calculated to arouse the gentle feelings of the vast concourse that surrounded them. In fact these feelings were displayed in the strongest terms, and on every hand the self-reproach of the soldiers and the vehement charges of insensibility against their leaders were freely and boldly used.

But this uncontrollable gush of tenderness on the part of the youths is but of momentary duration; they love each other dearly, but they have not met to fondle or to flatter, to talk over past scenes of pleasure or mark out

plans of future happiness; their heads lean lovingly upon each other's shoulders for the last time, and but for a single moment. Raising them simultaneously, their eyes meet the long ranks of soldiers on every side, with shields, and swords, and pikes glittering in the sunlight, as if eager to leap upon each other in mortal strife. The sight, like a magician's wand, seems to transform them both in soul and body. The arms that were a moment since fondly interlaced, now stiffen and repel each other; the bodies that could then stand only by mutual support, acquire a vigor of which they seemed incapable, and easily separate from each other without any perceptible motion or effort; the eyes, just filled with tears, now flash with fire, and move warily upon each other; nor do they cease their cautious gaze even to aid the hand in searching the sword just thrown upon the ground. Fury seizes upon them, and, retreating a few steps from each other, they rush together with the madness of demons, foot to foot and sword to sword. The clash of arms is, at first, slowly and regularly begun, but presently the blades and shields give forth the sounds of a hundred hammers. One at last grows weary and retreats; his foe, willing

also to recruit a moment, follows slowly till they are again engaged as fiercely as before. Thus alternate retreat and attack is carried on without any perceptible advantage gained on either side.

Hitherto both armies had looked upon the scene in breathless silence, their hopes of success equally balanced. Now the combat deepens. Every sword is playing with the rapidity of lightning. The combatants are all mingled together, and blows are dealt with a vigor and resolution that portend a speedy termination to the contest. Immediately a shout of joy ascends from the Alban ranks that rings and echoes all through the adjacent hills. Four combatants alone are visible; two of the Horatii are dead and the remaining brother, surrounded by his victorious foes, is threatened with immediate destruction; but they are all sorely wounded, and he, untouched, leaps from their midst and flies for safety. The wide and clear field is before him and on he goes, pursued, though with unequal steps, by his exulting enemies; his pace now slackens as he perceives the increasing space which separates those who fancy him an easy prey; and presently wheeling around he rushes with the fury of a madman upon his nearest pur-

suer. Desperation lends each blow a ten-fold vigor, and before his second pursuer gains the spot, the first is stretched lifeless on the ground. With equal ardor he attacks the second, who proving a more feeble enemy than the first, is with little difficulty despatched. One only now remains, and he, though wounded and deprived of succor, limps slowly yet bravely towards his victorious enemy. The exulting Roman, awaiting his approach, cries out, "Two of you have I offered to the shades of my brothers, the third I will offer to the cause in which we are engaged, that the Roman may rule over the Alban;" and advancing he thrusts his sword downward into the throat of his antagonist. A long and deafening shout of joy bursts forth from the Roman ranks, while the vanquished Albans, with undisguised sorrow throw down their arms, and in the attitude of slaves patiently await the orders to which destiny has subjected them.

The fight concluded, the two leaders once more advanced, the one, however, in the character of master, and the other in that of subaltern. Having first caused the dead bodies of their champions to be buried, they conferred together in their respective capacities.

Tullus finally gave orders to Fuffetius to return to Alba, and there hold his troops in readiness to assist the Roman army in a war with the Veientians which he was daily apprehending. Fuffetius obeyed with apparent submission, and the two armies separated.

The Romans, 'overjoyed with their easy victory, immediately commenced their homeward march. The surviving Horatius took the head of the army, bearing upon his shoulders the spoils of the slaughtered Curatii. Approaching the city, they redoubled their cries of victory; the gates flew open, and a crowd of joyful women and children rushed into the open plains to meet their advancing friends. Foremost among them was the sister of Horatius, ignorant of the combat which had covered her brother with glory, while it had robbed her of a cherished lover. Observing that he occupied a post of distinguished honor, she hastened to embrace him, but what was her astonishment and anguish when she saw upon his shoulders the cloak which she had embroidered for her betrothed. Uttering the most bitter lamentations and tearing out her tresses by the roots, she fell prostrate before him. The fierce youth, little expecting such a reception, and mortified by

the conduct of his sister, drew forth his sword, plunged it in her breast, exclaiming at the same time : “ Begone to thy spouse with thy unseasonable love, since thou couldst forget what is due to the memory of thy deceased brothers, to him who still survives, and to thy native country ! So perish every daughter of Rome that shall mourn for its enemy ! ”

The spectators of this awful scene were seized with consternation. Its brutality was undeniable ; the valor which the youth had shown in his country’s cause was all that saved him from the summary vengeance of his comrades. He was, nevertheless, taken from the exalted position which he occupied, and hurried into the presence of the king for judgment. The king found himself in a very awkward situation. He was unwilling to punish the man to whom he was so recently indebted for his kingdom, and, at the same time, felt himself compelled to sustain the majesty of the law. Some action in the case was however inevitable, and he accordingly summoned an assembly of the people saying : “ I appoint two commissioners to pass judgment on Horatius for murder according to law.” The law, in a case of this kind, was as follows : “ Let two commissioners pass

judgment for murder. If the accused appeal from the commissioners, let the appeal be tried. If their sentence be confirmed, cover his head, hang him by a rope on the gallows. Let him be scourged either within the Pomerium or without the Pomerium."

The two commissioners who were appointed by the king proceeded to examine the case of Horatius, and, the evidence of his guilt being clear and overwhelming, they could not do otherwise than pass upon him the sentence which the law required. Having summoned him into their presence, one of them stood up and pronounced in his hearing the following words: "Publius Horatius, I sentence thee to punishment as a murderer: go, lictor, bind his hands." Before the cord was fastened, Horatius, who had been previously instructed by the king, exclaimed: "I appeal." The lictor then loosened him and delivered him to the people for trial.

The father of the unhappy youth took this opportunity to work upon their feelings, and during the course of the trial he managed, by his eloquence and his tears, to arouse the sympathy of his countrymen and to enlist them in behalf of the prisoner. He even declared that his daughter was worthy of death;

he besought them that they would not leave childless him whom they had so lately seen surrounded by a large and happy progeny. "Oh, my fellow-citizens," he exclaimed, "can you bear to behold laden with chains, and condemned to ignominy, stripes and tortures, this youth whom, but just now, you saw covered with the ornaments of victory, marching in triumph? a sight so horrid, that scarcely could the eyes of the Albans themselves endure it! Go, lictor, bind the arms, which, but now, wielded those weapons that acquired dominion to the Roman people; cover the head of that man to whom your city owes its liberty; hang him on the gallows; scourge him within the Pomerium, but do it between those pillars, to which are suspended the trophies of his victory; scourge him without the Pomerium, but do it between the tombs of the Curatii; for to what place can you lead this youth, where the monuments of his glory would not redeem him from the ignominy of such a punishment?"

It was not in vain that this aged and broken-hearted father addressed himself to the Roman people. The bravery of the son too, and the calmness with which he awaited his fate were not without effect; and a sentence of acquit-

tal was unanimously passed upon him. It seemed necessary, however, that a punishment of some sort should be administered, and the father was accordingly ordered to make expiatory sacrifices. The son also was compelled to undergo what was considered a very ignominious punishment, that of passing under the yoke. This was nothing less than an humble acknowledgment of submission and servitude, and was a punishment generally inflicted upon enemies taken captive in war. In this case, as in many others, a beam was laid across one of the streets of the city, somewhat elevated above the ground, and the young Horatius was obliged to walk bare-headed under it. This beam was preserved for a long time in Rome, and was called the Sister's Beam.

After the combat between the Horatii and the Curatii had been decided, Fuffetius, overwhelmed with shame, returned to Alba determined as soon as possible to shake off the yoke to which misfortune had subjected him. This determination was not a little strengthened by the dissatisfaction, openly expressed by his countrymen, at his having hazarded the liberty of the city upon the uncertain issue of a combat between six champions. By

skilful management, he succeeded however in quieting the turbulent spirit manifested by the people; and, having confided his designs to his most influential officers, he applied himself to instructing his soldiers in the art of war. In the meantime he sought every opportunity to stir up the neighboring nations against the Romans, who were his masters according to the conditions of that most solemn agreement entered into between them. No very great length of time elapsed before the Fidenatians were induced, with the concurrence of the Veientians, to take up arms against the Roman power. It would of course be necessary for Fuffetius, with his Alban troops, to join the forces of Tullus, but he agreed with the Fidenatians that, as soon as a favorable opportunity occurred, he would desert the Romans and lend his aid to overcome them.

The war being inevitable, Tullus sent word to Fuffetius to join him in fighting the Fidenatians and the Veientians; and the four armies met in battle array near the conflux of the rivers Anio and Tiber. The army of Tullus was drawn up immediately in front of the Veientians, and the Alban army was posted in face of the Fidenatians. The river was

upon one side of the battle-field, and a number of high hills upon the other. As the signal for commencing the engagement was about to be made, Fuffetius gave orders to his troops to march towards the neighboring hills. This singular movement gave neither alarm to the Romans nor assurance to their enemies, for it did not look like desertion. Fuffetius in truth so intended it, for, being too great a coward to fight on either side, he determined to post his troops in a place of safety, and then take part with whichever army should prove victorious.

The Romans who were stationed nearest to the place which had been abandoned by Fuffetius, at last becoming uneasy and suspicious of his extraordinary manœuvre, sent a horseman with the utmost speed to inform Tullus of what had happened. Tullus, at once guessing the design of Fuffetius, received the message with great calmness; and being in a position where he could be heard by the enemy, raised his voice to a high pitch and scolded the horseman in round terms for his stupidity. He ordered him to repair to his post, saying at the same time, that the Alban army had wheeled around by his command in order to fall on the unprotected rear of the Fidenatians.

Tullus, nevertheless, was much alarmed, and he mentally prayed to the gods for help, vowing that if they granted it he would institute twelve new Salian priests, and also build temples to Paleness and Terror.

As quick as possible he commanded the cavalry to raise their spears aloft in order that the retreat of the Albans might not be seen by the infantry, whom it might serve to dishearten. While the words and the appearance of Tullus gave confidence to those of his soldiers who saw and heard him, they also struck terror among the enemy, who had hoped that the movement of Fuffetius was an indication of his desertion to their side. Dreading lest the Albans, deceiving them, should suddenly rush upon them from the hills, they started off in the most disorderly flight. Tullus, seizing the opportunity, pressed them close; and it was not long before the army both of the Fidenatians and of the Veientians were routed in the most dreadful manner, and forced to the very banks of the river. Here they were in such confusion and so overpowered by fear, that many of them madly threw their arms into the stream, even suffering voluntary death rather than stand against their foes. Never was victory more

complete, and never had the Roman army been engaged in a more desperate struggle.

As soon as the engagement had closed, the Albans marched down from the hills where they were stationed, and Fuffetius, approaching Tullus, began to congratulate him on the valor of his troops, and the happy termination of the combat. Tullus replied to him with apparent cordiality, and without the least sign of displeasure, ordered that the Alban army should, on the morrow, join their camp with the Romans, and unite in performing the sacrifices customary on such occasions. Nothing whatever betrayed the feelings of Tullus at this meeting, and they parted for the night on terms, which led no one to anticipate the events of the following day.

No sooner had the sun risen, than Tullus commanded both armies to be summoned together in assembly. The heralds were ordered to proceed, first to the camp of the Albans, and, having gathered them in a body, to contrive to have them surrounded by the Roman army. Instructions were at the same time given to the centurions, to execute without delay, whatever commands they should receive. All the arrangements being completed, Tullus took a prominent position, and addressed the Ro-

man soldiers in the following words : “ If ever, Romans, there has hitherto occurred, at any time, or in any war, an occasion that called on you to return thanks, first, to the immortal gods, and next, to your own valor, it was the battle of yesterday ; for ye had to struggle, not only with your enemies, but, what is still more difficult and dangerous, with the treachery and perfidy of your allies ; for I will now undeceive you. It was not by my order, that the Albans withdrew to the mountains, nor was what ye heard me say, the issuing of orders, but a stratagem, and a pretext of having given orders, to the end that while ye were kept in ignorance of your being deserted, your attention might not be drawn away from the fight ; and that at the same time, the enemy believing themselves to be surrounded in the rear, might be struck with terror and dismay. But the guilt which I am exposing to you, extends not to all the Albans. They followed their leader, as ye would have done, had I chosen that the army should make any movement from the ground which it occupied. Mettius Fuffetius was the leader of that march ; this same Mettius was the schemer of this war. Mettius it was who broke the league between the Romans and Albans. May others dare

to commit like crimes, if I do not now make him a conspicuous example to all mankind."

At a signal from Tullus, the centurions in arms gathered around Fuffetius, and their king thus proceeded: "Albans, be the measure prosperous, fortunate and happy to the Roman people, to me and to you; it is my intention to remove the entire people of Alba to Rome, to give to the commoners the privileges of citizens, to enrol the principal inhabitants among the Fathers, and to form of the whole, one city, one republic. As the State of Alba, from being one people, was heretofore divided into two, so let these be now reunited."

The Albans received this speech in profound silence, and Tullus perceiving no signs of rebellion on their part, turned to their general and thus addressed him: "Mettius Fuffetius, if you were capable of learning to preserve faith, and a regard to treaties, I should suffer you to live, and supply you with instructions; but your disposition is incurable; let your punishment then, teach mankind to consider those things as sacred, which you have dared to violate. As, therefore, you lately kept your mind divided between the interests

of the Fidenatians and of the Romans, so shall you now have your body divided and torn in pieces.”

Having thus concluded, he ordered two chariots to be brought with four horses attached to each. Placing the chariots back to back, he caused the body of Fuffetius to be strongly bound, partly upon one and partly upon the other; then, at a given signal, the chariots were driven in different directions, each bearing off portions of the mangled body, and torn limbs of the unfortunate traitor. The sight was truly horrid, and even those soldiers present, who had often looked upon carnage and death, were obliged to shut their eyes, and turn from the spectacle. It is but just to say, that such an execution had never before been known among the Romans, and was never thereafter regarded as a precedent.

While all this was going on, the Roman cavalry, by command of Tullus, had hastened to Alba and commenced collecting together its citizens and urging the work of their removal to Rome. It was not long before the Roman legions arrived to add their assistance in the task; and soon that ancient and orderly city was a scene of the wildest confusion. Soldiers were running in all directions, call-

ing upon the inhabitants to leave their homes and place themselves upon the road to Rome. Old men were tottering under the weight of some valued relic, some household god; women and children snatching, madly, some trifling keep-sake, while here and there clouds of dust and smoke arose, indicative of the speedy and complete destruction of the town. Not the least resistance was offered to the Roman legions, but gloomy silence and dumb sorrow took possession of the unfortunate people. It was only as they passed by the temples where they had been accustomed to worship, that they gave utterance to their grief. Then they sent forth the most bitter lamentations; but the presence of large bands of Roman soldiers filled them with despair, and onward through the city gates they were forced to march, ignorant, and, indeed, careless as to their destiny. At last, the city being entirely deserted by its inhabitants, the houses were all levelled to the ground, with the exception of the temples, which Tullus had ordered to be spared. Thus was destroyed that proud city of Alba, which for four hundred years had been the glory of Italy, and the mother of many of its most flourishing colonies.

So sudden and so large an addition to the citizens of Rome was, to say the least, a matter of considerable inconvenience; but the ingenuity and will of Tullus were equal to the emergency, and accommodations were speedily prepared for their adopted brethren. The city boundaries were so much augmented as to include the Cælian mount, and here Tullus himself built a palace in order to induce others to select it as a residence. A new Senate-house was also designed and built, for Tullus, resolving that the Albans and Romans should be thoroughly blended together, had enrolled the chief families of Alba among the Senators, thereby greatly increasing this venerable body. Nor did he neglect the lower orders of this captive people. Ten troops of horsemen were selected from them, and his own chosen legions, which had been somewhat thinned by reason of war and otherwise, were filled up from among them; so that in a comparatively short time, the Albans became quite reconciled to their change of abode, and quite easy under their new relations. One hundred years had now elapsed since the foundation of Rome.

Tullus suffered some little time to pass before bringing his troops again into the field.

Meanwhile he continued to exercise them daily in the use of arms, and kept them in constant readiness to attack or repel his foes.

The Fidenatians at last forgetful of their terrible slaughter, had the temerity to rise up against him. This war, however, was of short duration. A single battle was sufficient to drive the Fidenatians within the walls of their city; but Tullus having been aroused, was not contented with simply putting his enemies to flight. Nothing short of their complete subjugation would suffice him, and he accordingly followed them to their gates, and there besieged them with such determination that they were finally glad to surrender upon any terms which he might choose to dictate. Tullus had now grown so powerful that he despised the small advantage which might be gained either by the destruction of their city or by exacting their alliance; so he was satisfied by simply punishing the most seditious among their chieftains, and restoring liberty to the city.

It will be remembered that, during the reign of Romulus, a great portion of the Sabine nation had removed to Rome and had been incorporated with the Roman people. Of this nation, however, there were many who refused

all alliance with Rome, and these, retaining their ancient possessions, had, in course of time, greatly increased in wealth and strength. The animosity which had existed between them and the Romans had never been entirely overcome, and, as the Sabines rose in power, they sought every opportunity to revenge themselves upon their former foes. Trifling injuries were of daily occurrence on both sides, and demands for redress were constantly interchanged. No satisfaction, however, could be obtained by either party, and war was the result, evidently desired and expected. This war was not of short duration, nor were the Roman arms always attended with success. Many and bloody battles were fought, in which neither side seemed to gain any considerable advantage. At last, however, the two armies met in great force near a wood called Malitiosa, where after a long and deadly conflict, the Sabines were put to flight and thrown into complete disorder. Experience had taught Tullus that this was an opportunity not to be neglected, and, urging on his troops, he pursued them with a dreadful slaughter; their camp was completely broken up, and so utterly were they despoiled that it seemed impossible for them to renew the contest.

After this war, Tullus received very little trouble from his enemies. The Latins made occasional incursions upon his territories, but no serious engagements ever took place between them.

It is related that about this time a shower of stones fell upon the Alban Mount, and that a voice was heard issuing from the grove on the summit of the hill, commanding the Albans to perform religious rites according to the practice of their native land. The Albans, since their removal to Rome, had neglected these ceremonies, abandoning, as it were, their deities together with their country. To make some atonement, therefore, for their past conduct, they, as well as the Romans, instituted a festival of nine days, which they continued to observe as often as this phenomenon occurred.

Not long after this, a misfortune, in no wise imaginary, befell the city. A dreadful pestilence broke out; hundreds died daily even in the street, and the State seemed in danger of dissolution. To prevent such a calamity, Tullus found frequent pretexts for leading his armies into the field, and by dint of occupation and other excitements caused them to forget the dreadful scourge with which they

were visited. The plague gradually subsided, but the days of the warlike king of Rome were drawing to a close, and he, who but lately thought that nothing betrayed so much weakness or was so unworthy of a king as to be occupied with matters of religion, became a slave to every kind of superstition. So devoted was he, at last, to meditations and religious ceremonies, that war and the interests of the State were entirely forgotten. The disease with which he was attacked was slowly but certainly bringing him to the grave; yet he believed the gods would work some miracle in his behalf. To propitiate them, therefore, became his constant aim, and day by day, he shut himself up to study the commentaries of Numa and to converse with the wise men of his kingdom. Nothing however availed him, and it seems as if the gods, in order to show him their power and their anger, caused his death in a manner more sudden and more terrible than he had anticipated. While he was one day engaged in performing a sacrifice to Jupiter Elicius, a violent storm arose; the house in which he dwelt was struck by lightning, and both himself and his property were all reduced to ashes.

Thus after a reign of thirty-two years Tullus

died, leaving Rome in a prosperous condition, greatly enlarged and improved. As a ruler he had succeeded in enforcing obedience to his laws, and in preserving the respect of his subjects. As a general he displayed great presence of mind, a thorough knowledge of war and singular prudence in the midst of the greatest dangers. His greatest fault was an undue love of arms, and a neglect of that moral and religious culture so essential to the growth and prosperity of a nation.



ANCUS MARCIUS.

FROM 638 TO 614 B.C.

CONDITION of Rome—Reasons for electing Ancus Marcius to the Throne—His First Act upon Receiving the Crown—Depredations of the Neighboring Nations—Ambassadors sent to the Latins—Their Reception—Ancus resolves to obtain Satisfaction from the Latins—The Feciales—Form of Declaring War—Capture and Destruction of Politorium—Additions to the Population of Rome—Siege of Fidenæ—Building of Ostia—Establishment of Prisons—Enlargement of the Temple of Jupiter—Worship of Jupiter—Story of Lucumo—Death of Ancus.

IV.

Ancus Marcius.

ON the death of Tullus, the government fell into the hands of the Senate, by whom it continued to be exercised until the choice of another king. This interregnum was not of long continuance, for the people, not perhaps weary of war, but mindful of the peaceful and happy reign of Numa, soon united in bringing to the throne, the grandson of that estimable king. This prince, named Ancus Marcius, was distinguished throughout the city of Rome, for the gentleness of his disposition, and for his fondness for the arts of peace.

Rome had now attained a high degree of power. Reposing upon its oft-tried strength and the terror which its arms had spread abroad, the sage and more moderate part of its people were anxious to repair what the

warlike character of Tullus had left neglected. The temples of the gods had in fact been almost abandoned, and commerce, agriculture, and the arts had not for many years received that care and protection, which a king should bestow upon matters of such vital consequence. It was, therefore, in view of all these things, that Ancus Marcius was raised to supreme authority; nor did he disappoint the expectations of his admiring subjects.

Almost the first act of his reign, was to call together an assembly of the people, and to represent to them, the importance of reverence for the gods, and a strict observance of the ceremonies of religion. He recounted the innumerable benefits which had been conferred upon them; their continual success in war, and the growth and prosperity of the city. He showed them, too, that by reason of their ingratitude, and their disregard of religious duties, the gods had visited them with sickness, pestilence, and divers evils; and warned them that a long-continued neglect of these duties, would result in their final desolation.

Arguments of this kind were not without effect, and the appearance of the assembly fortified him in his resolution to reform the State. With this view, he sent for the priests

and demanded of them the works, which his grandfather Numa had composed concerning the sacrifices, and, having selected suitable persons, he caused these works to be transcribed upon oaken planks, which he had erected in the public places, in order that they might be read and known by all the citizens. Nor did he stop here; the worship in the temples and the daily sacrifices were conducted with all their ancient regularity and solemnity, and whatever had been neglected or suffered to decay, he restored to its original condition. The arts once more began to flourish, and the fields and plains that lay around the city, resumed the thriving appearance, which they were wont to wear during the reign of Numa.

All this was pleasing to, and in accordance with, the wishes of his subjects. The neighboring nations, too, regarded it with satisfaction, for they naturally supposed that a king having such inclinations, would be averse to war, and therefore likely to be imposed upon, and perhaps easily subdued. Accordingly, the beautiful preparations which Ancus had made for a peaceful reign were scarcely completed, when the restless Latins, flattered with the hope of success, and regardless of the

treaty established with Tullus, began to make incursions into the Roman territories. Their depredations were at first trifling, but, finding that they were unnoticed, they became more bold, and, instead of acting like mere thieves, they sallied forth in numerous bands, scattering the shepherds and flocks of Rome, and bearing off the abundant harvests that were intended for the nourishment of the city. Such audacity could not be suffered to pass unheeded. Ancus, unwilling to resort to violent measures, if satisfaction could be otherwise obtained, sent ambassadors to the Latins, instructing them to complain of the outrages committed against the Roman people, and to demand satisfaction.

The Latins, however, supposing Ancus to be a pious and devoted prince who employed his time amid the temples and the altars, told the ambassadors that they knew nothing about the injuries with which they were charged; and that as to King Ancus, they were not under obligations to keep with him the treaties which they had formed with Tullus. This reply was sufficient to convince Ancus that it was impossible for him to enjoy the repose to which he was naturally inclined. He saw clearly that there were circumstances

under which patience ceased to become a virtue, and that too great an exhibition of it would draw upon him the contempt of his subjects ; that, in short, the spirit of Tullus rather than that of Numa should actuate him. He determined therefore to declare war ; but he was determined to do it in such a manner as to place the gods and right upon his side.

In accordance with this resolution he summoned the Feciales to wait upon him. The Feciales were an order of priests introduced into Rome by Numa, and their business related chiefly to treaties and agreements pertaining to peace and war. The highest in rank among them was called the *Pater Patratus*. It devolved upon him, or the Feciales under him, to give the enemy the warning, which precedes a declaration of war, and to make the declaration by uttering a solemn form, and hurling a spear into the enemy's limits. These priests were also the usual agents in effecting an armistice or cessation of hostilities. They were also charged with the enforcing of treaties, and the demanding of amends for their violation.

Ancus, having given to them the necessary instructions, sent them in a formal manner to the enemy's country. Arriving within their

boundaries, one of them, duly selected, uttered, in the presence of proper witnesses, these words, "Oh Jupiter, hear me! and thou, Juno, Quirinus, and all ye gods of heaven, and ye of the earth, and ye of the infernal regions, hear; I call you to witness that the Latin people are unjust and do not perform what equity requires. But concerning those affairs, we will consult the elders of our own country, by what means we may obtain our rights." Having uttered these words, they all returned to Rome in order to ascertain the opinion of the king and Senate before taking further steps.

The king immediately called together the Senate, and, arraying himself in his royal robes, entered their midst. Having briefly stated the cause which had convened them, he turned towards the Senator, who sat nearest, and thus addressed him: "Concerning those matters, controversies and arguments which were agitated between the Pater Patratus of the Roman people, the Quirites, and the Pater Patratus of the ancient Latins, and the ancient Latin people, which matters ought to have been granted, performed and discharged; but which they have neither granted, performed, nor discharged, declare what is your opin-

ion?" The Senator, looking at the king, replied: "I am of opinion that the performance of them ought to be exacted in just and regular war, wherefore I consent to and vote for it." In like manner the king questioned every Senator present; and a majority being of the same opinion, a vote was passed for war.

This decision having been made known to the Feciales, one of them, carrying a spear pointed with steel, proceeded immediately to the borders of the Latin nation and summoning a sufficient number of witnesses, he exclaimed in a loud voice: "Forasmuch as the States of the ancient Latins and the ancient Latin people have acted against and behaved unjustly towards the Roman people, the Quirites; forasmuch as the Roman people, the Quirites, have ordered that there should be war with the ancient Latins, and the Senate of the Roman people, the Quirites, have given their opinion, consented and voted that war should be made with the ancient Latins; therefore I and the Roman people do declare and make war against the States of the ancient Latins and the ancient Latin people." Having uttered these words, he cast his spear within their boundaries and returned immediately to Rome.

In preparing for this war, Ancus omitted nothing which could contribute to the success of his arms abroad, and to the welfare of his people at home. His first care was to provide for the strict observance of all the religious forms and ceremonies, and, to this end, he caused the clearest instructions to be given to the flamens and other priests. He also made wholesome regulations concerning commerce and agriculture, and put the city in a condition to defend itself against any sudden attack during his absence. He then assembled a new and large army, appointing officers on whose fidelity he could rely, and prescribing the most wholesome rules for their own government and for the government of those under their command. Thus prepared he was determined that the punishment of the Latins should be an example to the other nations around him.

His first step was towards Politorium, a large and well-fortified city belonging to this people. The enemy little expecting such resolute and vigorous preparation, became alarmed and took refuge within the walls; but Ancus was bent upon their punishment, and accordingly hastened the construction of engines and implements suitable for forcing his way

among them. Nor was he unsuccessful. The skill with which he directed each attack, and the prudence and determination with which he followed up every advantage gained for him the reputation of an able general, and crowned his undertaking with success. Having entered the city with his victorious troops, he caused the people to be disarmed, and, without destroying a single house, marched them all after the example of Tullus, to Rome. Here he assigned them homes on Mount Aventine, and enrolled them among the number of the citizens; so there were now four distinct nations united within the walls of Rome: the original Romans who occupied the ground about the Pallatium, the Sabines, to whom was allotted the capitol with the citadel, the Albans, who dwelt on the Cælian Mount, and these new citizens, the Latins, to whom Mount Aventine was assigned. By the adoption of lenient measures and a wise policy, Ancus had no difficulty in causing them to submit to his wishes in regard to their place of abode, and they soon became accustomed to their lot and fond of their new ruler.

But Ancus did not stop at the subjugation of Politorium. As soon as his first conquest was made sure, he set forth with his army

and laid siege to Tellenæ and likewise to Ficana, a city situated on the river Tiber, about midway between Rome and the sea. These places were also compelled to submit to the power of his arms, their inhabitants being likewise forced to pack up their effects and exchange their former homes for one upon Mount Aventine.

By the time that these new comers were well provided for and brought under proper discipline, the rebellious city of Politorium, which had been left uninjured by the Romans, was filled by an entirely new population, all however of the Latin nation. This piece of audacity was highly offensive to Ancus, and he lost no time in testifying to them his displeasure. Setting forth with his troops towards Politorium, what was his astonishment to find the inhabitants of that city advancing, in battle array, to meet him. His well-disciplined troops were at once placed in proper order to attack them; nor did they do it with any lack of vigor. A great slaughter ensued, and the Latins were completely vanquished. Again Ancus marched into the city of Politorium, not, however, to leave it as before: every house was razed to the ground; the walls were demolished and scattered about

the plain, so that it could never thereafter become a receptacle for the enemy. This undertaking being accomplished, he returned with his troops to Rome.

The Latins still remained unconquered; and, resolute in their resistance of the Roman power, they concentrated their forces in Medullia, where they made preparations for a final encounter with their victorious foes. Nothing which could contribute to their safety and success was omitted: the most powerful works were raised about the walls, and a well-protected camp was pitched in the open plain.

Ancus with his army proceeded against them; and, being well aware of the resistance prepared for him, omitted nothing which could contribute to the success of his arms. Immediately upon reaching the enemy he began the attack; and so vigorously was it conducted, that he soon succeeded in driving them terrified and distracted within the walls of the city. Protected somewhat from immediate danger, they here rallied for a while; but Ancus did not suffer a moment to be lost. His successful troops dashed madly upon the fortifications, and levelling them to the ground, marched over them, masters at length of the Latin people.

Depriving the enemy of their arms, and compelling them to bring forth all their treasures and deliver them into his charge, he caused everything that was valuable to be removed to Rome, at the same time ordering the subdued people to march thither, as he had done with others upon former occasions. Thus, the population of Rome was again augmented by many thousands, and it became necessary to extend its limits. The ground lying near the temple of Marcia, was allotted to the new comers, in order to unite the Aventine to the Palatine hill. Janiculum was also inclosed within the city, that it might never be used as a place of strength for an enemy; a connection with it being formed, by means of a wooden bridge built across the Tiber.

Ancus was not permitted to rest long after this victory. The Sabines took up arms against him, and it was only by dint of hard fighting that he was able to repress them. He was obliged to spend a great length of time in besieging Fidenæ, despairing for a while of making it yield. He succeeded, however, after secretly digging a subterraneous passage from his camp under the walls of the city. Each of these victories added to the number of the citizens of Rome.

Besides the great additions which Ancus made to the population and extent of the city, he undertook and accomplished a work which contributed greatly to the wealth and comfort of its inhabitants, and which opened the way to conquests, far more glorious than any that had hitherto been made. The Tiber taking its rise in the Appenines, and flowing along the walls of Rome, finally emptied into the Tyrrhenum Sea, near a place which was very inconvenient for shipping. Although it was navigable for vessels of considerable size, from the sea even as far as Rome, still it was not of much service to the city, because there was no port that could receive and protect the vessels, which would otherwise facilitate its commerce. Ancus found means of making a port, quite sufficient for the wants of the city. He also founded and fortified a town at the mouth of the river, which he called Ostia. Large vessels were now able to trade with Rome, making their way thither by the assistance of sails and oars. He also took means to protect these vessels against the attacks of robbers and enemies. This was effected by stationing a garrison on Mount Janiculum, and providing rapid means of communication with all parts of the river.

In proportion as the number of the citizens increased, licentiousness and crime increased also, and greater severity on the part of the government became necessary. In order to check the audacity of evil-doers, and to intimidate, by the fear of punishment, those whom respect for the laws could not restrain, Ancus built a prison in the midst of the city near the Forum. The salutary effect of this soon became quite evident.

The success of Ancus as a general, did not cause him to forget his duty to the gods. On the contrary, he attributed to them the glory which he had won during his many campaigns. A prospect of some peace having occurred, he took occasion to testify his thanks by enlarging the temple of Jupiter Feretrius, which had been dedicated to this divinity by Romulus, after his celebrated victory over the Cæninensians. Feretrius, was an appellation derived from *feretrum*, meaning the frame which supported the spoils consecrated to this god. Jupiter was the supreme deity among the Romans, and was called the "father of men and gods." Earthly monarchs were said to obtain their authority from him, and as his vicegerents, they sometimes received epithets derived from his name: such as *Jove-sprung*,

Jove-reared, Jove-beloved, etc. The most famous temple of Jupiter was at Olympia, in Elis, where, every fourth year, the Olympic games were celebrated in his honor. His great oracle was at Dodona. Jupiter was represented by artists, as the model of dignity, and majesty of mien; his countenance grave but mild. He was seated on a throne, grasping his sceptre and thunder. The worship offered to Jupiter was the most solemn paid to the heathen deities, though greatly diversified among different nations. The victims most commonly offered to him, were a goat, a sheep, or a white bull with gilded horns; sometimes the sacrifice consisted simply of flour, salt, or incense. Ancus, upon the occasion alluded to, spared nothing which could contribute to the glory of this deity, and secure his favor in behalf of Rome.

The flourishing condition of the city and the numerous advantages which it offered to those who were ambitious either of obtaining wealth or honor, attracted many towards it from all the surrounding nations. Men of great riches and talents were thus on various occasions added to the number of the citizens.

It happened during the reign of Ancus that an individual named Lucumo came with his

family to settle at Rome. Lucumo had been for some time a resident of Tarquinii in Etruria, where indeed he was born, though being of Corinthian origin, he was regarded as an alien. His noble air, affable manners, and great riches procured for him a wife of the highest distinction. Her name was Tanaquil, and she was herself connected with the most eminent families of Etruria. Lucumo was ambitious of honor as well as of wealth, but his efforts to obtain promotion were all in vain; the people of Tarquinii were proud of their old nobility, and unwilling to admit among their rulers a man who could not boast of a long line of ancestors, and who, moreover, was of foreign origin. All this was a subject of great mortification to Tanaquil, who could not bear that the rank of the man whom she had married should remain inferior to that of the family from which she had sprung. Filled with indignation, she began to hate even her country, and resolved to forsake it rather than endure the contempt manifested for her husband.

Being a woman of great energy and of commanding spirit, she succeeded in directing the fortunes of Lucumo. Her first step was to persuade him that Tarquinii was no

longer a place where he could expect advancement. Here, to be sure, he had made and invested all his wealth, and here too were all her dearest associations; but what was the sacrifice of all these compared with the sacrifice of pride and ambition. Lucumo was too eager of glory, to hesitate long at whatever might help him to gratify his desires. The mortification experienced at the hands of their common countrymen would, indeed, have rendered any place preferable to Tarquinii, but it was not sufficient simply to find another abode; the choice must be made with reference to future preferment. This was not a very difficult matter. Tanaquil knew that Rome was best suited for her design: was not King Tatius a Sabine, and had not Numa been called to the throne from Cures? and was not Ancus its present king, a Sabine also? All these arguments she set forth to Lucumo, whose consent she had no great difficulty in obtaining. A removal to Rome having been agreed upon, they quietly made their arrangements to go. Lucumo collected together the greatest part of his wealth, loaded his chariots with such goods as could be conveniently transported to his destined home, and, with his wife and a suitable num-

ber of servants, set forth privately upon his journey.

The walls of Rome were, ere long, before them, and its gates, which were never closed to those who sought an asylum, were opened at their bidding. They happened to enter that part of the city which had been but recently inclosed, the Janiculum. At that period, this was nothing but an unimproved hill commanding a fine view of the city adjoining it. Here and there were a few newly erected buildings, but, in general, it differed little from the country surrounding the walls.

In order to contemplate a while their future home and to determine as to the course most prudent for them to pursue, they caused their chariot to halt. While looking upon the scene before them an eagle rose slowly from the adjacent rocks and wheeled high in the air above. They were gazing with much astonishment upon this unexpected sight, when, before they could give utterance to their thoughts, the eagle descended majestically above the head of Lucumo and seizing his cap flew rapidly aloft. Soaring a while around them, she once more descended in slow and graceful circles, and uttering a piercing scream, placed the cap upon his head ; then, hovering

over them for a moment, finally disappeared from their sight.

As soon as they could recover from their surprise, Tanaquil threw her arms around her husband and hailed him as a favorite of the gods. "Behold, Lucumo," she exclaimed, "a messenger from the heavens, portending, too, the most magnificent fortune; what else can be meant by exhibiting this omen on the most elevated part of the human body, by lifting up the ornament placed on the head of man, in order to replace it on the same part, by direction of the gods! Courage, Lucumo! thou shalt be the noblest among the nobles of Rome!" Full of these thoughts and expectations, they advanced into the city. Having purchased a house, Lucumo assumed the name of Lucius Tarquinius. A stranger, possessing such wealth and such personal attractions, could not remain long unnoticed in Rome; nor did he lose any opportunity of gaining the attention and conciliating the friendship of the people. Every one was charmed by his courteous address, his hospitable entertainments and his generous acts. His name and reputation reached, at last, even the palace. The king became anxious to see him; and so favorable was the impression that Lucumo

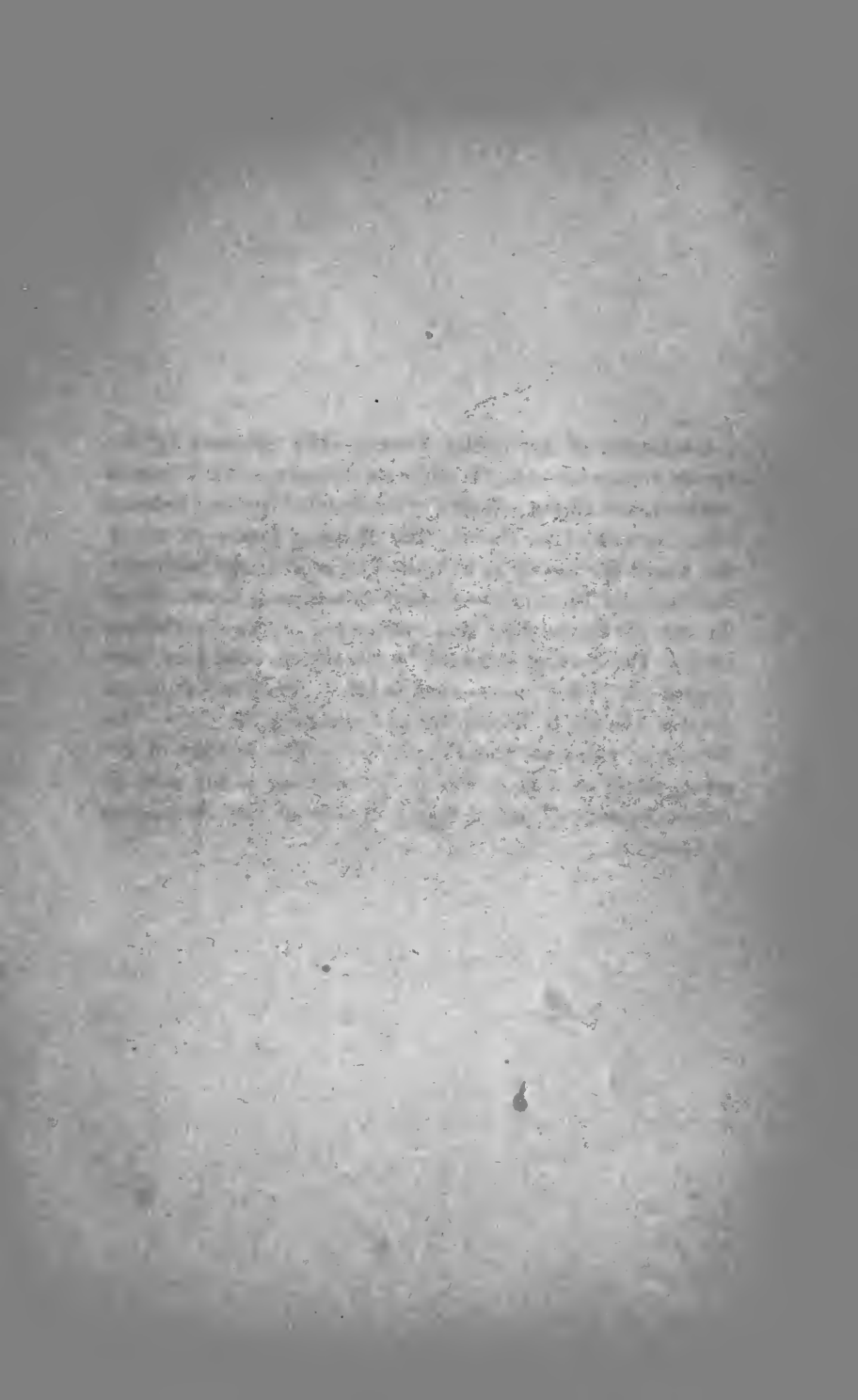
made upon him, that he declared his merits had not been half told. A mutual and strong attachment sprang up between them. Lucumo was consulted in all affairs both public and private, foreign and domestic. In everything he exhibited the utmost skill and promptness. He also distinguished himself in warlike actions by his courage and his prudence; and what was more wonderful than all, he displayed, with so many fine qualities, such perfect modesty that envy never dared to attack him, and that he was equally agreeable to the humble and the proud. The king became more and more attached to him, and, as the highest mark of his confidence, finally made him, by his will, guardian to his children.

After a reign of twenty-four years, Ancus died, beloved by his family and lamented by his subjects. No king was ever more sincerely desirous of promoting the welfare of his country and the cause of religion and morality. As an evidence of the affection of his people, the title of "*good*" was bestowed upon him, and at his death almost as much sorrow was manifested as upon the decease of Numa. He left many enduring monuments of his wisdom and prudence, and the greatness to which Rome finally arrived was in no small degree owing to his noble efforts.

which is the first time that the word "British" has been used in the title of a book. The title of the book is "The History of the British Empire" by John Smith. The book is a history of the British Empire from the time of the first British settlement in North America to the present day. It is a very comprehensive work, covering the history of the British Empire in all its branches, from the time of the first British settlement in North America to the present day. The book is a very comprehensive work, covering the history of the British Empire in all its branches, from the time of the first British settlement in North America to the present day. The book is a very comprehensive work, covering the history of the British Empire in all its branches, from the time of the first British settlement in North America to the present day.

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CHARACTER of Tarquinius Priscus—His Schemes for the Crown successful—His Plans for its Security—His Victories—The Roman Circus—Defeat of the Tyrrhenians and Sabines—Submission of the Latins—The Walls of Rome—Story of the Augur Navius—War with the Tyrrhenians and Sabines—Stratagem of Tarquinius—Combination against Rome—Final Success of Tarquinius; and Subjection of the Tyrrhenian Cities—The Sabines defeated by Stratagem—Military Reputation of Tarquinius—Comparative Peace—Tarquinius devotes himself to improving and adorning the City—The *Cloacæ* or Sewers—The Paved Ways—The Temple of Jupiter—Story of Servius Tullius—Conspiracy of the Sons of Ancus Marcius—Tragical Death of Tarquinius—Stratagem of Tanaquil.





The Omen granted to Tarquinius Priscus. p. 167.

TARQUINIUS PRISCUS.

FROM 614 TO 576 B.C.

V.

Tarquinius Priscus.

TARQUINIUS PRISCUS was none other than the Lucumo, whose story was related in the preceding chapter, and who, it will be remembered, assumed the name of Tarquinius upon his arrival at Rome. We have already seen, that by his wealth, amiability, and courage, he won, not only a high place in the estimation of his fellow-citizens, but also the most distinguished honors from the king. It will also be remembered that, upon the king's death, Tarquinius was intrusted with the guardianship of the royal children, an office of no little responsibility, and an evidence too, of the unbounded confidence reposed in him by his sovereign. During all his residence at Rome, he had never yet given the least cause for suspicion or fear; as a citizen he had ever acted a noble part; as a coun-

sellor, he had displayed wisdom and prudence; as a soldier he had shown fidelity to his king, and love for the country of his adoption. In all this, however, Tarquinius was actuated by an ambition, which he had the skill to conceal, even from those with whom he was daily associated. Thus, we see that ambition may put on the mask of virtue, in order to accomplish its ends, and appear in the eyes of men, modest, equitable, disinterested, and beneficent. We shall see that this mask was not laid aside by Tarquinius, and that, for this reason, the fortunes of Rome continued unimpaired, though deceit in the end received the punishment which it seldom escapes.

The sons of the late king were still young, the eldest being only fourteen years of age. Tarquinius, therefore, did not look upon them as any great obstacle to his ambition, provided that the election of a king was not deferred for too long a time. This was a matter, therefore, which it behooved him to hasten; nor did he find his tact and influence were inadequate to its accomplishment. Though the Senate were well enough pleased with the possession of sovereign power, the people did not like to remain long without a head, and a little management procured a decree,

fixing a day for the election. That the sons of Ancus might not be present on this occasion, Tarquinius fixed upon the same day for a great hunting excursion, in which he contrived to make the royal youths take part. Thus freeing himself from all constraint, he appeared before the assembly of the people, and openly asked them to place the crown upon his head. This was, certainly, a bold proceeding, but the easy and graceful manner in which it was done, was rather pleasing than otherwise, to those who witnessed it. The people were in love with Tarquinius; and when he rose up to address them, he was greeted with loud and long applause. "Romans," said he, "the glorious annals of your city will testify, that I am not without example, in asking you to place me on the throne of Rome. Have not two foreigners already sat upon it? Did not Tatius, your bitterest enemy, become your king? Was not Numa an inhabitant of the city of Cures? From the moment that I became master of myself, and was able to dispose of my own destiny, I repaired to Rome with my wife and all my wealth. The period of life, which men love to spend amid their kindred and in their native land, I have passed among you. It has

been my happiness, in peace as well as in war, to be formed under the discipline of Ancus Marcius, who, having been pleased to become my master, gave me instructions in the laws and customs of this great and prosperous nation. To these laws and customs, no one has been more submissive than myself; to our departed king, no one was more respectful; and, without boasting I may add, that my life has evinced a desire to promote the prosperity and happiness of Rome."

The truth of all this was readily admitted, and with common consent, the people elected him their king.

As soon as Tarquinius was seated upon his throne, he took measures to strengthen his position among the lower classes of the people. To this end he chose a hundred men from among the Plebeians, and elevated them to the rank of Patricians and Senators. They were called Senators of the *second order* to distinguish them from those originally created, who were called Senators of the *first order*. Thus, the Senate which formerly consisted of two hundred members, was, by this new creation, composed of three hundred members; and so continued during several centuries.

That he might not be considered negligent of religious matters, he increased the number of vestal virgins instituted by Numa, by the addition of two; he prescribed, also, the punishment to be inflicted on those vestals who were guilty of violation of their vows; and, as we shall hereafter see, testified in different ways, his regard for religion.

The daily growth and prosperity of Rome were causes of continual jealousy to the neighboring nations. The achievements of each successive king appearing more glorious than those of his predecessors, Rome seemed destined to be the mistress of the world. Cheerful submission on the part of those whose glory was to be thus eclipsed, could not be expected; and it is not strange that the reign of Tarquinius should be disturbed by numerous wars. Those nations who were most resolute in throwing obstacles before him, were the Latins, the Etrurians, and the Sabines. The most trifling pretext was sufficient to make them forget treaties and oaths which necessity had extorted from them, and although ever unsuccessful in war, they were always ready to engage, hoping that victory might, at last, be their reward.

Tarquinius had not been long upon the

throne, before the Latins began to make incursions upon the territory of Rome. The transgressors were chiefly from the city of Appiolæ. Tarquinius determined to chastise them in a manner which should be a warning to others. He accordingly set forth at the head of a numerous army and laid waste the most fruitful part of their country. Arriving near Appiolæ he besieged it, and caused his army to assault the walls. The besieged not being able to hold out very long against such a powerful force, were easily subdued. A great many of the citizens were slain; those who delivered up their arms were sold together with the booty; their wives and children were carried away into slavery, and the city was plundered and burned. The victory being complete, the king returned with his army to Rome.

In honor of this achievement, Tarquinius built an immense circus, between the Palatine and Aventine hills, to be used for horse-races and the performance of various other games. This circus was one mile in circumference and capable of containing 150,000 persons. In the edifices which had until then been used for similar purposes, it was customary for the spectators to stand upon scaffolds supported

by poles. Better arrangements were made in this magnificent building: the interior was divided into thirty parts which he assigned to the thirty different curies, so that every spectator knew the place that belonged to him. Around the two greater sides and one of the lesser was a canal ten feet deep, and as many broad; this canal served to supply it with water for naval exhibitions. Knights, Senators, and Plebeians, being permitted to erect seats and adorn them agreeably to their own taste and wishes, this circus became ere long one of the most magnificent works in Rome.

But Tarquinius had not much time to rest. His jealous neighbors were watching him on every side, determined, if possible, to accomplish the downfall of Rome. They might perhaps have succeeded, had they united their forces and proceeded with more prudence; but this, they failed to do. First the Crustuminians broke the treaty into which they had solemnly entered. Tarquinius punished them severely, banished the principal revolters and placed their city in charge of a Roman garrison. The Nomentani conducted in a similar manner and shared the same fate. Then the inhabitants of Collatia resolved to try the fortunes of war, but were speedily overcome and

despoiled. Corniculum also fell before the conquering Romans; and the cities of the Latins seemed destined to become one by one dependents of Tarquinius. Alarmed at such a prospect, they finally contrived a union of their strength, and sent ambassadors to the Tyrrhenians, and the Sabines, beseeching them to lend their aid against Rome. The Sabines consented, promising that as soon as the Latins should fall upon the Roman territories, they would also plunder the lands adjoining them. The Tyrrhenians, too, engaged to send them such succors as they should want.

Encouraged by these hopes, the Latins raised a large army of their own, and, increasing it with the auxiliary troops of the Tyrrhenians, made an irruption into the Roman territories. Agreeably to their promise, the Sabines also began, at the same time, to plunder the lands adjoining them. Thus beset on both hands, it became a matter of some difficulty for Tarquinius to determine what to do. He resolved, however, at all hazards, to keep his army together, and proceeded accordingly, first, against the Latins, who, beholding the strength of his forces, made a safe retreat, leaving him in posses-

sion of considerable spoils. Some days after, the Latins receiving a large reinforcement, marched boldly against Tarquinius and attacked him with so much vigor that victory seemed, for a season, to be upon their side. The Roman troops were sorely distressed and broken ; but Tarquinius, resolving to conquer or perish, selected a chosen band of horse together with his most trusty foot soldiers, and suddenly charging upon the Tyrrhenians threw them into the utmost consternation. The main body of the Roman army recovering, in the meantime, from their former fear, advanced vigorously upon the enemy, and so great a slaughter followed that the Tyrrhenians were completely routed. The Latins, perceiving the defeat of their allies, fled to their camp, where, being hotly pursued by the Roman cavalry, they were cut to pieces, trampled under foot, or driven, without mercy, to perish in their trenches. Tarquinius, making himself master of many prisoners and a great booty, gave the plunder of the camp to the soldiers.

Having thus completely beaten the armies of the Latins, he proceeded to their different cities, with a determination to reduce them to his dominion. This was no very difficult task ;

for no sooner did they hear of his approach, than they sent ambassadors to beseech him to put an end to the war upon any terms which he might deem proper. Submission being all that he required, he treated them with great clemency and moderation. None were put to death, or banished, or fined, but all were permitted to enjoy their lands and govern themselves according to the laws of their country. He ordered them, however, to deliver up to the Romans the deserters and captives, without ransom ; to restore the slaves taken in their incursions ; to repay the money forced from the Roman husbandmen, and to repair all the damages which they had occasioned. These conditions being performed, the Latins were regarded as friends and allies, and Tarquinius returned triumphantly to Rome.

Obtaining a little respite from war, he determined to provide for the greater safety of the city, by surrounding it with a more substantial wall. He had observed during his recent expeditions that the principal defect in his army was a want of cavalry ; and to remedy this, he resolved to improve the present opportunity, by adding other centuries to the Ramnenses, Titienses and Luceres instituted

by Romulus, and to have them distinguished by his own name. Having made known his intentions, he found his project bitterly opposed by a very celebrated augur named Navius, who predicted that serious calamities would befall Rome if any of the institutions of Romulus were altered.

The king was very angry at this opposition, but it would not do for him to disregard the warnings of the augur, for the people gave the utmost credit to his words, and firmly believed him to be a favored interpreter of the gods; of this, he had given the most indisputable evidence from his childhood, and it became necessary for the king either to give heed to his warnings or to prove him to be a false prophet. Believing that the latter would be no very difficult enterprise, he summoned Navius to the tribunal, many people being present in the Forum; and having acquainted those about him in what manner he expected to prove the augur a false prophet, he received him, upon his appearance, with marks of the greatest civility, and said: "This is the time, Navius, for you to show the certainty of your prophetic art; for I have in my thoughts a great undertaking, and would like to know whether it be practical or not; go, therefore,

consult your auspices, and return speedily with your report; I shall remain here in expectation of you." Navius, without the least hesitation, did as he was ordered, and, returning soon after, assured the king that the auspices were favorable, and that his undertaking was practicable. Tarquinius had no sooner heard this answer, than he began to laugh most merrily, and, at the same time, taking out a razor and a hone from under his robe, said to him: "You are now convicted, Navius, of imposing on us, and of making use of the name of the gods to support an apparent falsehood, since you dare affirm that even impossible things are practicable; I wanted to know, by the rules of your art, whether, if I strike the hone with this razor, I shall cut it asunder?" The mere idea of such a feat was so preposterous, that all those who were listening, burst out into loud laughter. But Navius, undisturbed by their raillery, looked boldly at the king, and, with a firm voice replied: "Strike the hone confidently, as you proposed, Tarquinius, for it will be cut asunder; if not, I am ready to submit to any punishment." The king, smiling, though surprised at the confidence of the augur, held out the hone in the palm of his hand, and struck the

razor against it; the edge of the razor, making its way quite through the hone, cut not only the hone asunder, but the hand also that held it.

A murmur of surprise followed this incredible performance; and Tarquinius, ashamed of having doubted the infallibility of the augur, endeavored to repair his conduct, in the first place, by abandoning his design of adding to the number of the centuries. Thinking, however, that this was not enough to regain the good-will of Navius, and desirous of the favor of one so acceptable to the gods, he began at once to overwhelm him with kindness. He even caused a brazen statue of him to be erected in the Forum, in order that his memory might be handed down to posterity. This statue continued to stand for several centuries. It was somewhat less than a middle-sized man, and had a veil over its head. At a small distance from the statue the hone and the razor were both buried, and an altar raised above them.

The greatest respect was shown for auguries from the time of this event, and the office of augur rose so high, that no business, either of peace or war, was undertaken without consulting the birds; meetings of the people, em-

bodily of armies, the most important concerns of the State, were postponed when the birds did not allow them.

The wars which Tarquinius apprehended demanded an addition to his cavalry. Although he refrained from increasing the number of the centuries, yet he doubled the number of men in each; so that there were eighteen hundred in the three. His army being now in excellent condition and considerably augmented, he led them forth against the Sabines, who had, as he believed, long merited some chastisement at his hands. The Sabines, being apprized of his determination, made active preparations to oppose him, and strengthening themselves with a sufficient number of Tyrrhenian auxiliaries, they encamped near Fidenæ, at the confluence of the rivers Anio and Tiber. To their sorrow, as we shall see, they formed two camps, one upon each side of the united streams, laying a bridge of boats and rafts which formed a quick mode of communication between them. Tarquinius learning the manner in which they had located themselves marched his army to a spot a little higher up the stream, and pitched and fortified his camp upon a hill hard by. A fierce encounter seemed inevitable and was

doubtless desired on both sides, but Tarquinius perceiving that he might, by stratagem, defeat the enemy, and, at the same time, spare the lives of his soldiers, acted accordingly.

Having collected a large number of small boats and rafts, he filled them with dry wood, pitch and various combustible materials. Dividing his army, he sent part of them down one side of the river and part down the other, ordering them to halt as secretly as possible within a convenient distance of the enemy. Everything being arranged, he caused the combustible matter to be set on fire, at the same time, facilitating its progress in the direction of the enemy's quarters. The tide and wind carried it along with great rapidity; and, by the time it had reached the bridge of boats which united the Sabines camp, the whole river was a sheet of fire. Struck with terror the enemy rushed madly to save their boats. All was confusion and panic; the stream was covered with human beings, who, a few moments before active in protecting their property, were now vainly endeavoring to save themselves both from the water and the fire. While this dreadful tragedy was going forward upon the river, one, scarcely less dreadful, was exhibited within the divided

camp. The Romans, watching a favorable opportunity, rushed from their hiding-places, and, sword in hand, attacked with great fury, the unsuspecting Sabines. Resistance seemed almost useless, and in a short time Tarquinius was master of both camps. The Roman soldiers were then permitted to divide whatever booty they could find, and such of the Sabines and Tyrrhenians as survived were carried prisoners to Rome.

So terrible a defeat was sufficient to convince the Sabines that there was little to be gained by contending against such powerful and cunning foes. The flower of their army was now nearly destroyed; they were overwhelmed with despair, and, sending ambassadors to Tarquinius, besought him to make peace with them on any terms. The offers which they made were accepted, and a truce and league for six years were concluded.

The Tyrrhenians, allies of the Sabines, were not, however, satisfied that this stratagem of the Romans was conclusive evidence of superiority. It is true that it had deprived them of many of their most valuable troops, still they were not such great sufferers as the Sabines, and, instead of being dispirited, they were rather animated thereby to more vigor-

ous efforts. Like the Latins, they thought that fortune would, sooner or later, strike a blow in their favor. Accordingly, deputies were appointed from their different cities for the purpose of devising the most effectual means for overcoming their common enemy. They agreed, finally, that all the Tyrrhenian cities should make war upon the Romans with united forces; and that any city refusing to take a share in the war, should have no part in their confederacy. The greatest exertions being now made, a formidable army was soon ready to be despatched against Rome. Confidently crossing the Tiber they marched towards Fidenæ, a town then in the hands of the Romans. Attacking it with great vigor, and seconded in their efforts by disaffected persons within it, they soon obtained possession, and, thence making incursions into the Roman territory, committed serious depredations.

The injury done was very great, but the Romans were obliged to submit to it for some time. Finally, however, Tarquinius took the field. Dividing his army into two parts, he put himself at the head of the Roman troops and led them against the Tyrrhenian cities. The other part, consisting of the allies

of Rome, were put under the command of Egerius, a relation of Tarquinius, and led by him against the enemy at Fidenæ. Egerius was not so skilful a general as Tarquinius, and he was, moreover, too confident of success. It seemed to him that the presence alone of the troops of Rome was sufficient to strike terror and insure an easy victory. He behaved therefore with very great imprudence, encamping his army on a spot entirely unadapted either for attack or defence. The Tyrrhenians took immediate advantage of this, and, sending privately for fresh aid, they sallied forth upon their foes, took possession of their camp and put Egerius and his troops to flight.

The news of this disaster made no change in the movements of Tarquinius. He went on steadily and vindictively from one city to another of Tyrrhenia, putting to the sword all who opposed him, and plundering wherever he could find anything of the slightest value. His course was everywhere marked with destruction, and his soldiers, enriched with a great booty and followed by many prisoners, returned to Rome. But it was not his intention to rest here. His army had diminished somewhat during this campaign, and his allies

had been driven from the field by the garrison at Fidenæ. He was determined that nothing short of the entire destruction of the Tyrrhenian power should atone for this. Hastening, therefore, his preparations, he marched resolutely to Fidenæ; spurning the garrison which came out to meet him, he battered down the walls of the city, and, making prisoners of all its inhabitants, caused inquiries to be made as to those who had been guilty of placing it into the hands of the Tyrrhenians. Dreadful was the punishment which he inflicted upon those whom he was able to discover: some were whipped publicly through the streets; some were beheaded; some were condemned to perpetual banishment, and the fortunes of all were distributed by lot to those Romans who were left to inhabit and garrison the city.

Without losing any time, Tarquinius marched on towards the city of Eretum, in the neighborhood of which the Tyrrhenians had encamped in considerable force. Here they had assembled in hopes of receiving succor from the Sabines, the truce between whom and the Romans had now expired. But their hope was a vain one. Tarquinius performed his movements with so much rapidity, that,

with such troops as they had, together with a few neighboring volunteers, they were obliged to give him battle. The Tyrrhenians fought with perfect desperation, and for a long time the result of the battle seemed very doubtful. Tarquinius was, however, finally successful. The Tyrrhenians, routed and beaten on every side, fled either to the fastnesses of the mountains or gave themselves up to their conquerors. It was, perhaps, one of the most brilliant of all the achievements of Tarquinius, and the Senate and the people, in token of their appreciation of his military skill, decreed the honors of a triumph to him.

The principal men of the Tyrrhenians, feeling that it was in vain to resist the Roman power, and willing to have peace on almost any terms, assembled together, and selecting the oldest and most dignified men from their different cities, sent them to Tarquinius, with full powers to settle its conditions. Coming to the king, and making known to him their errand, while they made use of every argument to persuade him to clemency and moderation, he asked them whether they had come to make peace upon certain conditions, or whether they acknowledged themselves to be overcome, and were ready to deliver up their

cities to him. To which they replied, that they not only delivered up their cities to him, but should also be satisfied with a peace upon any terms. "Hear then," replied Tarquinius, "upon what conditions I shall put an end to the war, and what favors I propose to confer on you; I desire neither to put any of the Tyrrhenians to death, to banish any of them, nor punish any with the loss of their possessions; I impose no garrisons, nor tributes, upon any of your cities, but allow each of them to enjoy their own laws, and their ancient forms of government. But in return for all these favors, I think I have a right to expect one thing from you, that is, the sovereignty of your cities, which I shall obtain even against your will, as long as I am more powerful in arms; however, I had rather enjoy it with your consent, than without it. Inform your cities of this; and I promise to grant you a suspension of arms, till your return."

Charged with this answer, the Tyrrhenian ambassadors returned to their respective cities; and, a few days afterwards, they again presented themselves before Tarquinius, bearing all the ensigns of sovereignty, with which they were wont to decorate their own kings.

One carried in his hands a crown of gold ; another had a sceptre, on the head of which, was an eagle ; a third held a purple vest, wrought with gold ; a fourth had a purple embroidered robe ; while others moved slowly under the weight of a heavy ivory throne. They brought, also, according to some historians, twelve axes, one from each of their cities ; for it was the Tyrrhenian custom, for the king of each city to be preceded by a lictor bearing an axe and a bundle of rods ; and when the twelve cities united together in any military expedition, it was customary for the twelve axes to be delivered to the persons placed in command. This custom is said to have been instituted by Romulus, when he entered upon the government of Rome ; it is possible, however, that he may have borrowed it from the Tyrrhenians.

Tarquinius received the emblems of royalty, as one by one they were placed before him ; but instead of devoting them at once to his use, he caused them to be placed in the hands of the Senate, expressing at the same time, his desire to know what they would determine in regard to them. They being unanimous in their opinion, he accepted them ; and, from that time, until his death, he con-

tinued to wear a crown of gold, and a purple embroidered robe, and sat on a throne of ivory, with a sceptre of the same in his hand ; twelve lictors bearing the axes and rods, also attended him when discharging the duties of his kingly office, or when making his appearance abroad.

Rome was now fast rising in power and opulence. The numerous surrounding nations had, one by one, yielded submission to its arms, till there was now scarcely one left to dispute dominion with it. A single nation, however, yet remained : a nation to which it owed much of its glory, and one, too, which it had often humbled : the Sabines. Of this people Tarquinius was, with reason, jealous, for they occupied a large and fertile country adjoining that of Rome, and they were also supplied with many and very warlike men. To find some pretext for war was no very difficult matter. In fact, both nations were again willing to test their strength upon the battle-field ; and when Tarquinius complained against the Sabines, and sought satisfaction from them, for having aided and abetted the Tyrrhenians in their recent war, they replied in a manner calculated only to arouse his anger and stimulate him to make a declaration

of war. Nor were they backward in accepting his declaration, for, no sooner was it made, than they collected a large army, and boldly invaded the territories of Rome, plundering its husbandmen and laying waste everything in their way. Tarquinius immediately selected a band of Roman youths, and led them forth to meet the invaders. Coming unexpectedly upon them, they were taken at great disadvantage, because of the manner in which they were dispersed while committing their depredations. Multitudes of them were destroyed, and the plunder which they had taken was recaptured.

Tarquinius now pitched his camp near theirs. In the meantime, his troops were greatly augmented, though he carefully caused his reinforcements to be concealed, at a convenient distance, not far from his camp. The Sabines, perceiving their own army to be equal in numbers to that of the Romans, lost no time in bringing about a general engagement; and fought with great courage so long as they believed that the enemy were all in sight. At an appointed signal, the concealed troops of Tarquinius marched from their hiding-places, and suddenly attacked them in the rear. The Sabines became alarmed, sup-

posing themselves to be circumvented by some stratagem of the enemy. Endeavoring to save themselves, they took to flight, some in one direction and some in another. A terrible slaughter ensued. Some succeeded in making their escape, but a large number fell into the hands of the Romans.

Still the Sabines were unconquered. Another powerful army was raised ; and battle after battle was fought with the Romans, success being sometimes on one side and sometimes on the other. At last Tarquinius grew impatient, and determined to strike a vigorous and decided blow for victory. With this view he made considerable augmentations to his army by adding to it the troops of his allies, the Latins and the Tyrrhenians. Bringing these upon the field, he divided them into three bodies, and so arranged them as to produce the greatest effect upon the enemy. Servius Tullius, of whom we shall hereafter have much to say, was one of the leaders upon this occasion. The battle was fierce and long, continuing during the greater portion of the day ; but it was finally decided in favor of the Romans and their allies, who, becoming masters of the open country, laid it waste with fire and sword, carrying home an im-

mense booty, together with numerous prisoners. Not long after this, deputies came to Tarquinius from the different cities of the Sabines, beseeching him to make peace upon any reasonable terms. Willing to receive this mark of submission, he restored their captives without ransom, and concluded a league of friendship with them upon conditions similar to those upon which he had formerly granted peace to the Tyrrhenians.

Rome was now restored to comparative repose; the military reputation of Tarquinius being so high that his enemies dared no longer to encounter him upon the battle-field. Opportunities were again afforded him to pursue various enterprises of a peaceful character; enterprises which he had at different times begun, and which were repeatedly interrupted by the wars that he was obliged to carry on with his jealous neighbors. Besides rebuilding the walls of Rome, which was done in a substantial manner, of beautiful large stone, he also constructed many other works that have always been the wonder and glory of the city. Among these, not the least remarkable, were the sewers, used for collecting the foul water from the streets and conveying it to the Tiber. These sewers, or *Cloacæ*, as

they were called, were constructed under almost all the streets of Rome, and nearly every house was furnished with pipes communicating with them. The largest, known as the *Cloaca maxima*, and of which portions may now be seen, was formed by three arches of hewn stone, one within the other, the innermost of which is about fourteen feet in diameter. Strabo and Pliny, speaking of this sewer, say that it was large enough to permit the passage of a cart loaded with hay; and Dion Cassius tells us that Agrippa, when he cleansed them, passed through them in a boat. We may form some idea of their dimensions from the fact that on one occasion, having been long neglected, they became impassable for the water, and required an expense of nearly a million of dollars, before they were again rendered serviceable.

The celebrated paved ways or roads of Rome were also introduced by Tarquinius. It is true that during his time they were not extended beyond the city, because there was very little friendly intercourse with the surrounding nations. About four hundred years after the foundation of Rome, these roads extended to the most distant provinces constituting the most useful and the most durable of her works.

The excellence of the principles upon which they were constructed is shown by their extraordinary durability, many specimens of them being yet found in the neighborhood of Rome, still in a state of good preservation notwithstanding they have been used, without being repaired, for more than a thousand years.

Tarquinius also undertook to build a temple to Jupiter, Juno, and Minerva, in accordance with a vow which had made to the gods during his last battle with the Sabines. The hill upon which he determined to erect this edifice was high, craggy, difficult of access, offering, in fact, no suitable location for it. At great expense, however, he caused it to be levelled, and sufficiently well adapted to receive the temple; but it was a work destined to occupy many years, and neither Tarquinius nor his immediate successor lived to see it completed. The location of this temple was not precisely the choice of Tarquinius, but rather of the birds, who, upon such occasions, were called upon to interpret the will of the gods. Being consulted by the augurs, these harmless creatures were said to have indicated the Tarpeian, afterwards called the Capitoline hill, as the proper place. When

again consulted as to the precise spot for its location, they even decided this, though not without considerable difficulty, for there were upon the hill numerous altars, both of the gods and genii, so close to one another, that a space sufficiently large could not be found without interfering with some of them. The augurs, however, made application to the gods and genii themselves for consent to remove these altars. Consent was readily obtained from all except Juventus and Terminus, who could not be prevailed upon to abandon their places; no other course therefore was left, but to include these altars within the circuit of the temple. The ill success of the augurs was, nevertheless, a source of satisfaction to them, for they concluded that this obstinacy on the part of Juventus and Terminus was an indication that no lapse of time would ever remove the boundaries of the Roman empire, or impair its vigor.

A wonderful occurrence is said to have taken place in the palace of Tarquinius which, as it is more or less connected with the closing scene of his life, may with propriety be here related. Servius Tullius, a lad whom the king had chosen to bring up in his house, had upon a certain occasion fallen asleep in

his chamber. Some servant of the household happening to pass near where he lay, discovered his head to be apparently in a blaze with fire. Astonished at so extraordinary a circumstance, the servant ran about the house, alarming all he met, even the king and queen. Every one, of course, hastened to behold the miracle, some carrying water in their hands to extinguish the flames. The queen, however, reached the spot in season to prevent this rude disturbance of the child's slumbers, and, quieting the uproar, she sent every one from the chamber, remaining alone with the king. In a short time the lad awoke, when the flame immediately disappeared. Tanaquil, turning to the king, said, "Do you see this boy whom we educate in such an humble style? Be assured that he will hereafter prove a light to dispel the gloom which will lie heavy on our affairs, and will be the support of our palace in distress. Let us, therefore, with every degree of attention which we can bestow, nourish this plant, which is hereafter to become the greatest ornament to our family and our State." Tarquinius being accustomed to pay the highest respect to the words of Tanaquil, at once united with her in treating the boy as .

if he were their own child, causing him also to receive an education which should qualify him for the highest rank in life. As he grew older, it became evident that he would fulfil the high predictions of the queen. His courage and virtuous conduct won so much upon the heart of the king as to procure the hand of one of his daughters in marriage. This is the same Servius Tullius, whose name has been heretofore mentioned in connection with some of the battles of Tarquinius. He became, in fact, very active in the service of the king, who placed the utmost confidence in his wisdom and skill.

Tarquinius had now reigned thirty-eight years, and his advanced age was rendering him, day by day, less capable of managing the affairs of government. Finding that Servius enjoyed the esteem of the Senate as well as of the people, he committed almost everything to his care. This was a source of great vexation to the two sons of the former king, Ancus Marcius, who had always regarded Tarquinius as an usurper of their rights. Upon several occasions, they had made ineffectual attempts to remove him, and now, as they became well convinced that he would not resign the sceptre in their favor, they resolved to be, at least,

revenged of the injury which he had done to them.

It seems that Navius, the celebrated augur, who at different times opposed the king's will, was suddenly missing, no one being able to account, in the least, for his disappearance. Various stories were in circulation, and strong suspicions existed, that he had fallen a prey to the envy of some rival, or to the treachery of an enemy. The people, who almost adored him for his power and skill, were very uneasy and ready to believe every report and every suspicion concerning his end. The sons of Ancus Marcius, observing this disposition of the multitude, determined to turn it to their own advantage, and to the injury of the king. Accordingly they fixed the imputation of his death upon Tarquinius, with no other argument or proof to support it, than these two probable circumstances: first, that the king being desirous of introducing some change in the government, had been induced to make way with a person who, upon former occasions, had not been afraid to oppose his innovations: second, that, if the king were innocent of the crime, he would manifest more concern in regard to the event, but his silence

and indisposition to cause an investigation, were certain evidences against him.

In this manner, the sons of Ancus created a strong faction, both of the Patricians and the Plebeians, among whom they did not cease to pour out their accusations against the king, exhorting them not to suffer a guilty person to approach the altars, and defile the royal dignity, especially since he was not a Roman, but a foreigner whom no country would own. The minds of many of the people were highly inflamed, and, when Tarquinius came into the Forum, some endeavored to drive him out, as an impure person. A majority was, however, still upon his side, and he was permitted to defend himself, and refute the accusation of his calumniators. Doing this with the utmost success, and being in the enjoyment of great popularity among his subjects, their feelings were aroused in his behalf, and the sons of Ancus, though for a while successful, became hated in their turn, and were finally driven from the Forum with great ignominy.

They determined, however, not to be balked in their revenge. By proper management, they succeeded in being restored to the favor of the king, who, for their father's sake, was

willing to overlook their offences, and accept the repentance which they feigned to have. Every day, however, they watched for an opportunity to accomplish their designs, and, finally achieved their purpose in the following manner :

Selecting two of their accomplices, they dressed them up like shepherds, and arming them with hatchets, sent them at noon to the king's palace, with proper instructions as to what they were to say and do, and also as to the manner in which they were to proceed in their enterprise. These youths, on approaching the palace, began, according to their instructions, to abuse one another, as if a quarrel existed between them. From hard words, they even went to blows, and finally bawled out loudly for the interference of the king. A large crowd quickly assembled, among whom were many, who not only understood, but were ready to promote the scheme. Some undertook the defence of one party, and some that of the other, till the king, fearing a general disturbance of the peace, ordered the shepherds to appear before him. Having demanded information as to the subject of their dispute, one pretended that the other had defrauded him in relation to some goats, and, disregard-

ing the presence of the king, they once more began to reproach one another in the most vehement manner, making use of language entirely devoid of meaning, and thus raising a general laughter among the spectators. Feigning great displeasure at this contempt of their cause, they brandished their weapons at the crowd; and one of them seeking a favorable opportunity, buried his axe in the king's head, whereupon, they both endeavored to make their escape. They were, however, taken and punished, notwithstanding many of their friends stood ready to aid their flight.

An event like this could not fail to create a great sensation throughout the city. The people ran hither and thither in great crowds, eager to ascertain the truth as to the thousand different reports which spread like wild-fire among them. In the meantime, Tanaquil, being informed as to what had happened, ran with all speed to the chamber where the dead king, her husband, lay. Instantly determining upon what would be her best policy, she stooped over the king, pretended to examine his wound, and, pronouncing it to be nothing more than a slight scratch, ordered bandages and ointments, requesting at the same time, that all present would leave the palace.

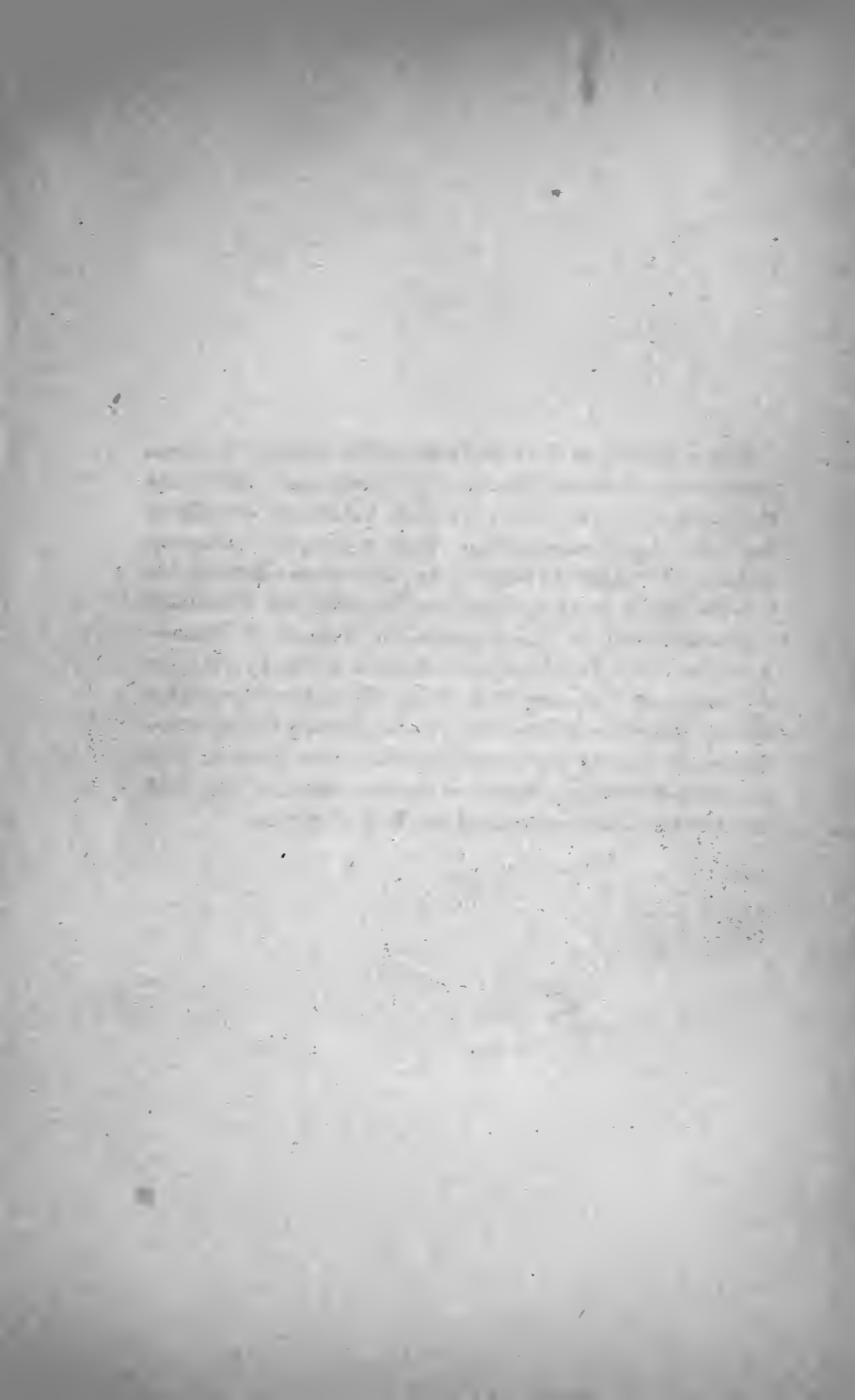
Finding herself alone with the dead body, she admitted Servius, for whom she had previously sent, and showing him the late king, she laid hold of his right hand, beseeching him, at the same time, that he would not suffer the death of his father-in-law to pass unrevenge, nor his mother-in-law to be exposed to the insults of their enemies. "Servius," said she, "if you act as a man, the kingdom is yours, and not theirs, who by the hands of others, have perpetrated the basest of crimes. Call forth your best exertions, and follow the guidance of the gods, who, formerly, by the divine fire which they spread around your head, gave an evident indication that it would afterwards be crowned with glory. Now let that heavenly flame arouse you. Now awake to real glory. We, though foreigners, have reigned before you. Consider your present situation, not of what family you have sprung. If the suddenness of this event deprives you of the power of forming plans of your own, then follow mine."

Having spoken in this manner to Servius, she proceeded to a balcony which overlooked the street, where a large multitude of people had assembled to learn the result of what had happened. Assuming a cheerful countenance,

she commanded their attention, and then told them in a pleasant manner, that there was no occasion for their alarm as the king had only been stunned by the blow which he had received; that the injury was very slight, and that he was now so far recovered as to be able to sit up and converse with those about him. She also told the people that it was his wish that they should obey the orders of Servius Tullius, who would administer justice and supply his place until such time as he should be able to resume his duties. At this intelligence, the people expressed entire satisfaction, and, soon after, Servius made his appearance, clothed in the robes of State, and attended by the lictors. Seating himself upon the throne, he proceeded to the trial of some causes, then in progress, adjudging some, and concerning others, pretending that he would obtain the king's opinion. Thus, for several days, the king's death was kept a profound secret; Servius in the mean time taking every opportunity to strengthen his own interests.



EARLY History of Servius Tullius—His Military Achievements—He incurs the Enmity of the Patricians—He Courts the Favor of the People; pays their Debts, and distributes the Public Lands among them—They confirm his Authority as King—He fears the Sons of Ancus Marcius—Marries his two Daughters to these Princes—War with the Veientians—Establishment of the Census—The Temple of Diana—Anecdote of the Priest—Insubordination of the Tyrrhenians—Temples of Fortune—Plot of his Son-in-law, Tarquinius, and his Daughter Tullia—Their Defeat before the Senate—Tarquinius usurps the Kingdom—Encounter between Tarquinius and Servius—Murder of Servius—Brutal Conduct of his Daughter Tullia—Death of the Wife of Servius.

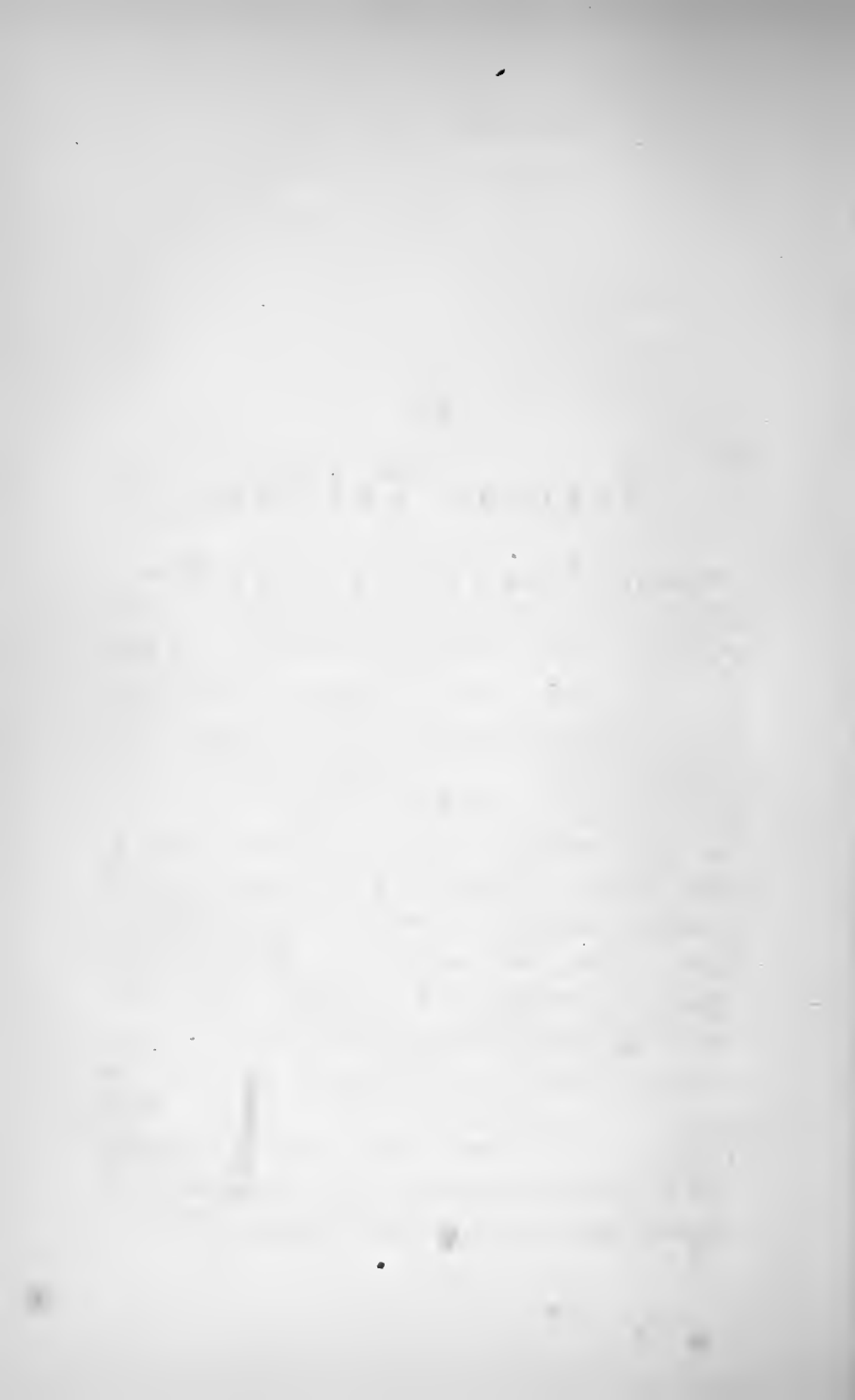




Tullia Driving over the dead body of her Father. p. 209.

SERVIUS TULLIUS

FROM 576 TO 532 B.C.



VI.

Servius Tullius.

SERVIVS TULLIVS, the sixth King of Rome, was the descendant of a royal family of Corniculum, a city of the Latin nation. It will be remembered that Tarquinius, in his war with the Latins, besieged this city, and, having compelled it to surrender, took many of its inhabitants prisoners to Rome. Among the persons thus carried into slavery was a lady of great modesty and beauty, named Ocrisia. She was the wife of one Tullius, a Latin officer, who was slain while bravely fighting in behalf of his country. The capturers of Ocrisia, having observed her extraordinary beauty, hoped to gain favor in the eyes of the king by giving her to him. Tarquinius received her; and, treating her with the respect which her appearance commanded, carried her to Rome and presented her to

Tanaquil his wife. Not long after, Ocrisia gave birth to a son whom she named Tullius; from his father; she also gave him the name of Servius, indicative of her condition as a slave at the time of his birth. Tanaquil, becoming much interested in her affairs, and finding her to be a woman of superior mind and attainments, caused her to be set at liberty, and distinguished her above the other women of her household by marks of the utmost tenderness and regard. The mother and child both continued to reside in the palace, and both received the kindest attentions from the king and queen.

The circumstance, already related, in regard to the miraculous flame with which the lad's head was found to be surrounded during sleep, was the means of bringing him into more intimate connection with the king. From this moment his education was conducted with the utmost care, no pains being spared to fit him for whatever station in life he might see fit to choose. The laws of the Roman nation were taught and expounded to him by the most learned men, and in the science of government he received instructions from the ablest masters. Nor was his physical development neglected, for at an early age he be-

came a successful competitor in feats requiring agility of body and familiarity with the use of arms.

While Servius was yet quite young, Tarquinius permitted him to take part in his expedition against the Tyrrhenians. On this occasion he exhibited so much bravery that the whole army accorded to him a share of praise which no other person was able to claim; and the prize of valor was bestowed upon him without a single opposing voice. A similar reward was given to him, not long after, for his conduct during the battle fought near the city of Eretum. At the age of twenty years, he was placed in command of the Latin auxiliaries, who assisted Tarquinius in obtaining the sovereignty over the Tyrrhenians. In the first war undertaken by Tarquinius against the Sabines, Servius, being general of the horse, put to flight the cavalry of the enemy, and pursued them with great slaughter as far as the city of Antemnæ. In this war, also, he received the rewards which it was customary to bestow for superior bravery. Many were the actions in which he acquired the highest glory; sometimes while in command of the horse, sometimes while in command of the foot. Tarquinius himself

owned that the subjection of the Sabine nation was in great measure owing to the courage and skill with which Servius performed the part allotted to him, and crowned him accordingly with the crowns usually given upon a victory.

Such accomplishments and such deeds of valor could not pass unnoticed by his fellow-citizens, and it is not surprising that Servius should have been promoted from the rank of a plebeian to that of a patrician. This was done by a vote of the people in imitation of a similar honor conferred on Tarquinius, and, before him, on Numa Pompilius. In addition to all this, the king, as already stated, made him his son-in-law by giving him his daughter in marriage; and confided to his care, not only his private affairs, but those that related to the public also.

The manner in which Servius Tullius, by the aid of Tanaquil was placed upon the throne, together with the fact that he occupied it several days before the people were aware of the death of Tarquinius, is related at sufficient length in the preceding pages. To conceal his death for any great length of time, was quite impossible; so, at the expiration of a few days, feeling somewhat secure in his pos-

session of the kingdom, and having succeeded in banishing the two sons of Ancus, he made known to the people that the king had just died of his wound, and gave orders, also, for the celebration of his funeral. This was conducted in the most magnificent manner, Servius retaining, meanwhile, the robes of State, together with all the other insignia of royalty.

With the utmost self-possession, and without consulting the wishes either of the people or the Senate, he took upon himself the administration of public affairs, as guardian of the children of the late king. Although Servius was a general favorite in Rome, this proceeding was little calculated to preserve old friends or procure new ones, and it is not, therefore, a matter of astonishment, that the patricians should, with indignation and resentment, charge him with basely obtaining a kind of regal power, without the concurrence of the Senate, or any other requisite ordained by the law. Some of the more powerful among them, frequently met together and concerted means for putting an end to this illegal government. Finally they resolved that the first time Servius should convene the Senate, they would compel him to lay aside

the robes and other ensigns of royalty; that they would declare the throne vacant, and proceed to elect a person to fill it. Receiving information of this resolution, Servius applied himself to flatter and court the poorer classes, in hopes that through them, he might be able to retain his power. To this end, he immediately called together an assembly of the people, and, having placed the two grandchildren of Tarquinius before them, he held a long discourse, which was well calculated to conciliate their favor, and procure their support.

“Fellow-citizens,” he exclaimed, “I think myself under great obligations to take care of these infants, for Tarquinius, their grandfather, received me when I was deprived both of my father and my country, and brought me up, being no less tender to me, than to his own children. To my protection he confided them, just before he died, and should I be pious towards the gods or just towards men, if I abandoned them? No; I never will abandon these children in the forlorn condition to which they are reduced.”

Servius then recounted the benefits conferred by Tarquinius upon the Roman people; he spoke also, in glowing terms, of his glori-

ous achievements upon the field of battle, and of his wisdom, his goodness, and his piety; and besought them to aid him in protecting the offspring of so worthy a monarch. He also alluded to his own warlike deeds in behalf of the interests of Rome; but, asking nothing for himself, he simply desired that the posterity of Tarquinius might receive all the benefit of his claims. "In case," said he, "you choose to confirm me in the sovereignty, I will promise everything that you can reasonably demand. Those among you, who have contracted debts, and, through poverty, are unable to discharge them, as they are citizens, and have undergone many labors in the service of their country, I desire to relieve them; I will supply them with money to pay their debts. Nor will I permit those to be imprisoned, who from this time forth shall contract debts; but I will provide a law, that no man shall lend money on the security of the persons of free men. In order that the taxes of the poor shall not become so burdensome, I will make every citizen pay in accordance with the amount of property of which he shall be possessed. Those who have great possessions, should pay the greater taxes, and those who have small possessions, should pay small

ones. The lands, also, which you have conquered in war, should be so divided, that all may have an equal enjoyment of them. I am determined, too, that justice shall be administered, impartially, to all, and against all; for some have become so insolent, that they do not hesitate to insult the common people, and do not look upon the poor among you to be, even free men. To the end, therefore, that great men may receive justice from, and do justice to their inferiors, I will provide such laws, as shall, without distinction, prevent violence, and preserve justice; and I myself will never cease to support the equality of all the citizens."

A speech like this could not fail to call forth the most noisy applause. On every hand he was extolled for his fidelity, and justice to his benefactors; for his humanity and generosity to the poor, and for his kindness to those of an inferior rank. A king like him, they concluded, would be all that they could desire.

On the following day he caused a list to be made of all the insolvent debtors in Rome, together with the sums which each of them owed respectively. As soon as this list was completed he commanded tables to be placed

in the Forum, and in the presence of all the citizens he paid the money to the creditors. This business being done he published a decree, by which it was ordained, that those who had converted the public lands to their own use, should give up possession within a certain number of days; and that those citizens who were not in the enjoyment of any lands, should give in their names to him.

These measures were highly offensive to the richer classes. While they tended to strengthen the claims of Servius upon the common people, they diminished, in proportion, the power of the Senate; and the patricians, who had, so recently, resolved to deprive him of his crown, knew not, now, what course to pursue. After much consultation together, they concluded that it was best to yield to circumstances; for, if they appointed an election, and proposed some other man for king, the people, by their votes, would doubtless cause him to be defeated; and, if they left the election of a king to them, they would of course choose Servius, whose administration of affairs was so well calculated to satisfy and please them. The patricians, therefore, murmuring among themselves, and secretly determining that the position of Servius should not

be strengthened by an election, suffered him to remain, for the present, in possession of the throne.

Servius, having guessed the motive of their silence and apparent indifference, resolved to defeat their plans. Causing, therefore, a report to be circulated in the city, that the patricians were forming schemes against his administration, he laid aside his robes of State and putting on a very mean dress, came into the Forum, with a sorrowful face, accompanied by his mother, Tanaquil, and all the royal family. A circumstance so extraordinary caused a great sensation throughout the city, and the people came to the place, in crowds, to know its meaning.

A great multitude having soon assembled, Servius mounted the tribunal and thus addressed them: "Romans, the children of Tarquinius are, no longer, the only persons exposed to the severity of their enemies, but my life, also, is now in danger; and I have reason to fear that I shall be cruelly requited for my justice; for the patricians have formed treacherous designs against me, and I have received information that some of them have conspired to kill me, without being able to charge me with any crime; but, resenting the benefits I

have conferred, and am prepared to confer upon the people, they look upon those benefits as so many injuries undeservedly accumulated upon themselves. Some of these are usurers, who complain of me for not suffering the poorer sort among you to be carried to prison by them for non-payment of their debts, and to be deprived of their liberty; others are such as rob the public, and enjoy the lands you have purchased with your blood."

With these, and such like expressions he roused their anger against the patricians, upon whom the people now began to look as enemies ready at all times to prey upon them and trample them in the dust. He also affirmed that the patricians had resolved to recall, from banishment, the two sons of Ancus, who had been instrumental in the death of Tarquinius; and to commit to them the government of Rome. He then showed them what would be the consequences to them, if such a scheme should be successful. "As they are," said he, "of an exceeding savage and tyrannical nature, they would not only destroy the friends of Tarquinius, but they would treat our wives, mothers, and daughters, like slaves. If it is your pleasure, also, Romans,

to recall these assassins, and make them kings; to banish the children of your benefactors, and to deprive them of the kingdom which their grandfather left them, we shall submit to our fate. But we all, together with our wives and children, make supplication to you, by all the gods and genii, who watch over the affairs of men, that in return for the many benefits Tarquinius, the grandfather of these children, never ceased to confer upon you; in return for the many services I myself have rendered you, you will grant us this single favor, to declare your own sentiments: for if you think any other persons more worthy of this honor, the children with all the other relations of Tarquinius, shall withdraw themselves from your city. As for myself I shall take a more generous resolution; for I have, already, lived long enough both for virtue and for glory; and, if I am disappointed of your favor, which I look upon as the greatest of all advantages, I will never live disregarded among any other people. Take, then, the rods, and give them, if you think fit, to the patricians; my presence shall cause you no further trouble."

Having uttered these words, Servius prepared to leave the tribunal, but the people,

making a great clamor, entreated him, with tears in their eyes, to remain where he was, and to continue, without fear, in the administration of affairs. His particular friends, who were scattered about in different parts of the Forum, cried out that they ought to make him king, and demanded a vote of the people to be taken. This opinion, presently, pervaded the whole assembly, and Servius, resolving to let no opportunity slip, expressed his thanks for the kind feelings which they were pleased to entertain for him; assuring them that if he should be elected king, he would do more for them than he had ever yet done. The demand for an election being constantly repeated, he finally appointed a day for holding it, and ordered all the inhabitants of the country as well as of the city to be present.

As might be expected, a large majority of the people cast their votes for Servius, and he accepted the kingly office, though the Senate refused to confirm the proceedings of the people. Servius was, therefore, allied to the plebeians, and at variance with the higher and wealthier classes of Rome.

Although, for the present, Servius felt quite secure in the enjoyment of regal power, yet

he regarded the grandchildren of the late king with some degree of fear. They were still, it is true, young and unable to do him any injury, but, judging from the conduct of the sons of Ancus Marcius, it was quite natural for him to dread that, when arrived at maturity, they would make an effort to dispossess him of the crown; nor were his fears, as we shall see, without foundation. Servius had two daughters about the age of these two lads; and the better to secure his crown he married these two daughters to the young princes, whose names were Lucius and Aruns; but even this device was insufficient to protect him against the envy which sovereign power will always draw upon itself.

Not long after the occurrence of what has just been related, those nations which had submitted to Tarquinius, thinking that they might derive great advantage from the quarrel which existed between Servius and the Senate, refused to observe the treaties into which they had entered; and declared that they would not submit to the present king of Rome because he was a man of mean birth. Servius, confident of his ability in war, was not sorry of an opportunity to prove to the proud patricians that he was able to maintain his royal

authority. Collecting, therefore, a large army, he sallied forth from Rome, and proceeded with all speed against the Veientians, who were foremost in the revolt. Nor were they unprepared to meet him; but Servius, burning, not only with the desire of revenge but with the wish to prove his power, fell upon them with such fury, that their army, though very large, was driven into confusion and completely destroyed. Stripping them of everything which they possessed, and laying waste their country with fire and sword, he returned to Rome covered with glory.

The revolt, however, of these different nations did not terminate here. Frequent wars occurred during almost the entire reign of Servius, the advantage being uniformly upon the side of the Romans.

Returning victorious from his first campaign, he undertook a variety of political improvements of great and lasting importance. These improvements have served to immortalize his name, and place him, in fact, by the side of the greatest legislators of the world.

The first, of which we shall speak, was the establishment of the *census*, or registry of the Roman citizens and their property. By a royal decree he ordered that all the citizens

should register their names, in places appointed for that purpose, and give in a correct valuation of their possessions; he compelled them, at the same time, to take an oath that they had given in a true, and, in all respects, a just valuation. They were also ordered to set down the names of their parents, with their own age, and the names of their wives and children; besides this, every man was to declare in what part of the city, or, in what village in the country he lived. That this decree might be fully carried out, he ordained that all those who failed to comply with its requirements, should be stripped of their possessions, whipped through the streets, and afterwards sold for slaves.

The register having been completed, Servius examined it with the utmost care, observing both the number of the people and the greatness of their fortunes. He then divided the citizens according to their possessions, into six classes, and these classes he subdivided into centuries. The first class consisted of those whose fortunes amounted respectively to at least one hundred minæ. The property of the second class was at least seventy-five minæ; that of the third, at least fifty minæ; that of the fourth, twenty-five minæ, and that

of the fifth twelve and a half minæ. All those persons whose property did not amount to this last sum were included in the sixth class. The first class contained eighty centuries, to which were added eighteen centuries of the knights; the three following classes had each twenty centuries; the fifth thirty, and the sixth only one century. Each of these classes had its particular arms, and the soldiers selected from each had their particular positions in the army.

Previous to this period, the poor citizens were obliged to pay the same amount of taxes and render the same services in war as the rich; but in consequence of this disposition of the people, he raised soldiers according to the division of the centuries; and taxes in proportion to their possessions. If, for instance, he wished to raise ten thousand men, he demanded an equal number of men from each century, which compelled the richer classes that contained the most centuries to furnish the largest number of men. In like manner, if it became necessary to raise a certain amount of money, he obliged each century to contribute an equal sum, and thus again each man was forced to serve the public good only in proportion to his means. The

richer classes were not of course so large as the poorer classes, consequently the centuries differed greatly in numbers; those in the first classes being much smaller than those in the last.

So great an improvement in the condition of the Roman people can be ascribed to nothing else than the wisdom and goodness of Servius. The justice of his regulations forbids the idea that they were established solely with a view to please the poor and thereby get the physical strength of the nation upon his side. If any doubt could exist on this point, it must be utterly dispelled by the fact that he gave to the rich all the power which they could demand for the protection of their rights. To them he virtually committed the election of civil and military magistrates, the enacting and repealing of laws, and the declaring war and making peace; for these things were all subject to the power of the people and decided by their vote. Previous to his division of the people, every man was entitled to a single vote. As, according to his new scheme of government, the people were taxed by centuries, so also they voted by centuries; and, as the first class contained more centuries than all the other classes

united, so the first class, if unanimous on any point, were able to rule. No disposition to complain of his regulations was ever manifested either on the part of the rich or the poor, and they continued in full force during many generations.

The Census, thus established by Servius, was taken once every five years, and after its completion, a purification called the *Lustrum* was always performed. On this occasion Servius collected all the citizens in arms in the largest field before the city; he drew up the horse in their respective troops, and the foot in their lines, placing the bodies of light armed forces, each in their own centuries. This being done, he performed an expiatory sacrifice with a bull, a ram, and a boar. These victims he ordered to be led three times round the army, and then sacrificed them to Mars. The whole number of Romans who registered their names at this time was eighty-four thousand and seven hundred. Some historians affirm that this was only the number of those who were able to bear arms.

The population of Rome was now increasing with such rapidity, that Servius added two more hills to the city; one called the Viminal, the other the Esquiline hill. The land

thus included within the city he divided among such of the Romans as had no houses; and he himself fixed his habitation in the most convenient part of the Esquiline hill. This is the last addition that was ever made to the city. It now stood upon seven hills; every increase of its dimensions having been made, after first consulting the auspices, as the law directed, and performing religious rites.

Rome being now greatly enlarged, and its internal affairs in a most prosperous condition, Servius conceived the idea of forming a general council of the Latin cities. To this end he took considerable pains to form connections of hospitality and friendship with the chief men of the Latins, both in his public and private capacity, and recommended in the strongest terms, concord, and a social union between their several gods. Nor were the repeated expressions of his sentiments without success, for the Latin States finally agreed to build, in conjunction with the Roman people, a temple to Diana at Rome. Hither they resolved that the inhabitants of their different cities should repair every year and offer up their public and private sacrifices. Here, too, they proposed to celebrate festivals at

such times as they should afterwards appoint; and if any disturbance should arise between any of these cities, this communion of sacrifices would tend to compose it; they submitting the settlement of their complaints to the rest of the city.

To agree upon Rome as the location of this temple, was a virtual acknowledgment of its superiority on the part of the Latin people, this being a point which they had always been very loth to admit. While as a nation, they were unable to do otherwise, individuals were not wanting, who not only entertained the greatest jealousy, but who were even ready to seize any opportunity which fortune offered, of recovering independence and power. It is related, as an instance of this, that a certain person among the Sabines had a heifer calf, of such extraordinary size and beauty, (her horns, which remained for ages fixed on the porch of the temple of Diana, was a monument of this wonder,) that she was considered in the light of a prodigy; and the soothsayers declared that sovereignty would reside in that State, whose subject should sacrifice this heifer to Diana. This prediction reached the ears of the priest who had the charge of Diana's temple. The Sa-

bine, as soon as he had fixed on a proper day for the sacrifice, drove the heifer to Rome, brought her to the temple of Diana and placed her before the altar. The priest suspecting the truth, from the size of the victim, of which he had heard so much, and remembering the prediction, addressed the Sabine thus; "Stranger, what are you preparing to do? To perform sacrifice to Diana, without the necessary preparation? Why do you not first dip yourself in a running stream? The Tiber flows along in the bottom of that vale." The stranger struck with the scruple, and anxious to have everything performed in due order, that the event might answer to the prodigy, went down from the temple to the Tiber. In the mean time the Roman sacrificed the heifer to Diana: a circumstance which gave great pleasure to the king, and to the whole State.

As soon as the temple was completed, Servius composed laws relating to the mutual rights of the cities, and gave orders as to the manner in which everything relating to the festival and the general assembly, should be conducted. That time might never destroy the laws enacted upon this occasion, he caused a brazen pillar to be erected, upon which he ordered to be engraved, both the decrees of

the council and the names of the cities which had assisted thereat.

While Servius was thus devising and executing plans for the general good, he was constantly annoyed by the insubordination of the Tyrrhenians, who appeared to be never satisfied by the chastisements which he inflicted upon them. Finally in the twentieth year of his reign, he determined to put an end to their incursions, and bring them into subjection. With this view, he assembled a large army, and marched upon their different cities. Taking one after another, and completely ravaging their country, he compelled them at last, to sue for peace in the most humble terms. Servius told them that their want of faith in keeping their treaties, and their impiety towards the gods, merited the most severe chastisement, yet, since they acknowledged their fault, and craved pardon with so much humility, they should now feel the whole effect of the clemency and moderation of the Roman people. With this promise he concluded the war, allowing most of the cities to preserve their ancient forms of government, neither restraining them in anything, nor retaining the least resentment on account of their past injuries. There were three cities, however,

belonging to the Cæretani, the Tarquinien-sians and the Veientians, which had been more mischievous than the rest, and which had doubtless stirred up the others to revolt. These he deprived of their lands, giving them to those persons who had recently come to settle at Rome.

Upon the establishment of peace, he thought it to be his duty to testify his gratitude to Fortune, who so constantly favored him. With this view, he dedicated two temples to her, one in the Boarian market, called the temple of *Fortuna Virilis*, and the other on the banks of the Tiber, called the temple of *Fors Fortuna*. He caused his own statue to be placed in the temple of *Fortuna Virilis*; and it is related, that the temple being afterwards destroyed by fire, this statue was not injured in the least, although it was made of wood. This prodigy was always regarded as an evidence that Servius was very much beloved by the gods.

It will be remembered, that King Tarquinius left two grandchildren, whom Tanaquil, upon the death of her husband, confided to the care of Servius Tullius. As soon as these children had reached a marriageable age, Servius bestowed his eldest daughter upon

Lucius the eldest brother, and his youngest daughter Tullia, upon Aruns the youngest brother. It seems that the matter of choosing was not a subject of consideration with either party, for Lucius, the eldest, who was a bold, insolent, and tyrannical man, found himself in possession of a good and amiable woman, full of affection for the king, her father; while Aruns, the youngest, a man of great mildness and prudence, was joined to Tullia, whose wickedness and immodesty could scarcely find a parallel. Their natural inclinations could not, under such circumstances, be indulged in without giving rise to mutual reproaches, which eventually resulted in dislike and hatred.

For many years they lived together in this unhappy manner. During this time Lucius on the one hand was constantly but in vain seeking the co-operation of his wife in his schemes to dethrone the king her father; on the other hand Tullia the king's own daughter, was with as little success endeavoring to incite her husband to a similar attempt. When however the repeated efforts of Lucius drew forth nothing but the tears and remonstrances of his wife; and, when the instigations of the wicked Tullia were insufficient to

prompt the prudent Aruns to perform an impious action, both endeavored to get rid of the hindrances in the way of their ambitious projects.

Tullia, having determined to get possession of her father's throne, and finding that she could never prevail upon her own husband to second her efforts, concluded, at last, that her sister's husband would be a more suitable instrument for her purposes. With this view, she watched a favorable opportunity and sent for him, pretending that she wanted to speak to him concerning some affair of importance.

Agreeably to her request, Lucius hastened to meet her at her house. "May I, Tarquinius," said she, "declare with freedom and without danger, all my thoughts concerning our common interests? And, will you not divulge what you shall hear? Or, would it not be more prudent in me to be silent and not communicate counsels that require secrecy?" "Speak," said Tarquinius, "I long to know the secrets of a heart which I believe to be the counterpart of my own; nor can you confide to one more trusty." "Swear to me," said Tullia. "I swear most willingly." "Tell me then, Tarquinius, how long do you design to suffer yourself to be deprived of the king-

dom? Is it because you are of mean birth, that you refuse to entertain high thoughts of yourself? No, certainly, for your ancestors were of noble origin, and your grandfather was king of Rome. Is it because weakness or deformity of body prevents you from performing the functions of a king? Surely, you are endued with strength and beauty equally with those whom nature has most highly favored. Is it because of extreme youth? Certainly you have arrived at an age, when the judgment is in the greatest perfection. Is it because of the high birth or popularity of him who now governs? Assuredly he has not these things in his favor. Why then have you no ambition? Why do you not thirst for glory? Do not try to answer me, but let me declare the reason freely, even though you should call me bold. Hear me then: you have a wife, in no wise like yourself, who by her enchantments, has transformed you from a man of spirit to a wretch of the meanest value. So is it with myself: I have a pusillanimous husband who has nothing manly in him, who depresses my spirit, which is worthy of great things, and wastes the charms of my person. Driven to madness by my cruel destiny, I have sought this interview to ask you

why fortune hath thus directed it, and whether we ourselves cannot correct the errors she hath committed by changing our nuptial engagements? Tell me then, do you love your wife better than glory?"

"I love glory more," replied Tarquinius, without any hesitation. "And so love I glory more than him who is now my husband," exclaimed the daring Tullia. "Go then Tarquinius, and sacrifice that wife to glory, and so will I my husband, and our union shall accomplish what, in our present condition, neither of us can achieve. When a kingdom is the reward, no one is to blame for the commission of any crime."

Nothing could have been more agreeable to Lucius Tarquinius than the bold and rapid speech of Tullia. He saw, in her, a woman admirably adapted to his wicked and ambitious purposes. He felt that the sceptre of Rome was already within his reach, and he dared to perform any deed whereby he might secure it. They parted, then, each resolved upon a deed of the blackest dye. When they met again, the husband of the one and the wife of the other were no more. The game by which they could win the crown was now their only study. First they must be united

in marriage; but this was no difficult thing to do, for neither the objections of their respective children, nor those of their aged parents were, for an instant, heeded. Marriage was but a trifling part of the scheme of wickedness which they would speedily develop. Nor were they dilatory in their proceedings, or even secret in the prosecution of their plans. There were many among the patricians who still entertained a hatred for Servius, because he had obtained the throne without the concurrence of the Senate; and there were some, too, among the people, who having no regard for justice, could easily be induced to espouse any cause which promised to promote their own interests. These, being won, without difficulty, to the side of Lucius Tarquinius, entered with great activity into all his schemes.

Reports of their proceedings were soon brought to the king, who, while he listened to them with calmness, was filled with resentment, as well as with uncertainty as to the course most advisable for him to pursue. Had Tarquinius been a stranger to him, or had the wife of Tarquinius been any other than his own daughter, he would, doubtless, have acted with promptness and energy; but he could

not lay hands upon his own children and punish them as his enemies. To terminate the conspiracy against him without resorting to violent measures, he invited Tarquinius to confer with him in the presence of his friends. Tarquinius did not manifest the least hesitation to meet him; nor did he conceal his design to take possession of the throne. Servius remonstrated with him, accused him of ingratitude, and endeavored to persuade him to relinquish a scheme which must inevitably end in misfortune and ruin. But Tarquinius, firm in his resolution, and confident of the support of the faction which he had been able to form, insisted upon pleading his cause before the Senate, declaring at the same time that he was willing to submit to their decision.

Thinking that Tarquinius might yet be convinced of his irrational behavior, he yielded to his wish, and calling together the Senate, thus addressed them: "Fathers, I have discovered that Tarquinius has formed a faction against me, and is endeavoring to dethrone me; I desire, therefore, that he will let me know, in the presence of you all, what detriment he has received from me; or what injury I have done to the commonwealth to de-

serve that he should form these designs against me. Answer me, then, Tarquinius, without concealing anything, and say what you have to accuse me of, since you have chosen the Senate to judge between us."

Tarquinius, looking boldly at the king, thus addressed him: "My answer, Servius, will be short, and founded on justice; and for that reason I choose to lay it before the Senate. Tarquinius, my grandfather, obtained the sovereignty of the Romans, by fighting many considerable battles in their defence; and he being dead, I am his successor, according to the laws received by all the Greeks and Barbarians. I ought, in justice, to inherit not only his fortunes, but his kingdom, in the same manner as all other successors inherit the estates of their grandfathers. You have, indeed, delivered up to me the fortunes which he left; but you have deprived me of the kingdom, and continue to hold it, notwithstanding you obtained it by the most unjustifiable means. Did the interreges appoint you to the kingly office? Did the Senate pass a vote in your favor? Did you obtain this power by a legal election of the people as my grandfather and all the kings before him obtained it? No: you gained the sovereignty

by hiring and corrupting a multitude of vagabonds and beggars ; men rendered infamous by being condemned, or burdened with debts men who had no regard for the public ; and by declaring, even then, that you did not receive the power for yourself ; and pretending that you reserved it for us, who were then orphans and infants. And you promised, before all the world, that, when we arrived at manhood, you would surrender the power to me as the elder brother. When you delivered up to me the palace of my grandfather, why did you not also restore to me the kingdom which was equally my own ? If you had done this, you would have gained the character of a pious and just man ; you would have been called my benefactor, my father, and my preserver ; and you would have received every other distinguishing appellation which mankind give to the authors of worthy actions. Instead, however, of wishing, even now, to do me justice, you have the assurance to ask me what ill-treatment provokes me to look upon you as my enemy, and for what reason I accuse you ? But answer me yourself, Servius, and say for what reason you think me unworthy to inherit the honors of my grandfather ; and what specious pretence you have to allege

for depriving me of them. Lay aside the affectation of your shameless questions, and cease, at last, to be an evil man. If, however, you have anything to allege against what I have said, I am ready to leave the determination of our contest to these who are present; and I am satisfied that we can find none in the city better qualified to decide it. But if, from this tribunal, you fly to the rabble (as it is customary with you), I will not suffer it; for I am prepared not only to defend my cause by my words, but if these fail to convince you by my actions also."

Servius listened very quietly to the brief, but bold, words of Tarquinius; and, when they were ended, the Senate turned towards him with looks which indicated but too plainly the pleasure which they would experience at seeing him confounded. Servius, however, in no wise abashed, transferred his steady gaze from Tarquinius to the Senators around him, and thus replied: "Fathers, it seems that, as a man, I ought to expect everything, however extraordinary; and to look upon nothing as strange, since Tarquinius wishes to dethrone even me, who received him, when he was an infant, and, when his enemies were forming designs against his life, preserved

him and brought him up ; and, when he became a man, honored him so much as to make him my son-in-law, designing to make him heir to all my fortunes at my death. But since I am accused of having wronged him, I shall, while I lament my misfortune, proceed to defend my cause against him.

“I took upon myself, Tarquinius, the guardianship of yourself and brother when you were left infants, and unprotected against the designs of those who had but recently assassinated your grandfather. All the wealth which he possessed was secured and promptly delivered into your hands, as you confess, when you were of an age proper to receive it. The murderers of your grandfather, through my instrumentality, were punished ; and you were not only placed in safety, but educated in a manner suited to your birth and fortunes. As to the royal dignity, I will now tell you how I received it, and the reasons also why I shall resign it neither to you nor to any other person.”

Here Servius related to him the manner in which he had obtained the kingdom from the people, and showed him, by the example of his own grandfather, that the throne of Rome had not been considered hereditary, either

by the people or by the kings themselves. "If," continued Servius, "I did not obtain the power, in the most justifiable manner, as you say, having neither been elected by the interreges, nor received the administration from the Senate, and that other things required by the law, were not observed; if this is so, I wrong these, not you; and desire to be dethroned by them, not by you. If I had injured you, Tarquinius, in taking possession of the kingdom, you should have gone to those who conferred it upon me, for, certainly, they would have been willing to restore to you any rights of which you were deprived. If you were of opinion that you were a fitter person to be entrusted with the care of the commonwealth, you ought to have inquired into the errors of my government; you ought to have displayed the number of your own actions, and to have summoned me to a decision of our contest. None of these things have you done, nor have you even now brought this matter before a proper tribunal: before an assembly of the people only should you have accused me. Since, however, you decline doing this, I will myself call the people together, and appoint them judges of the crimes of which you accuse me; and, again, leave it

to them to determine which of us two is the fittest person to govern; and, whatever they shall unanimously order me to do, I shall submit to."

Having spoken in this manner to Tarquinius, Servius turned towards the Senate, and charged them, in direct terms, with having conspired to dethrone him, and with attempting to subvert the peace and good order of the State. He asked them the reasons for this extraordinary behavior, and by the severity of his interrogations so completely overwhelmed them, that they were scarcely able to endure his presence. Observing, finally, that he had vanquished them by his eloquence, he thus concluded: "If you are of opinion that this man, when invested with the power, will administer it better than myself, I shall not envy the commonwealth a better governor. And, after I have surrendered the sovereignty to the people, from whom I received it, and am become a private person, I shall endeavor to make it appear to all the world, that I know both how to command with prudence, and how to obey with modesty. Go, then, Senators, to your homes, and let your aim be to administer to your own pride less, and to serve the interests of Rome more!"

Covered with shame, and unable to make the least reply, they left the Senate Chamber; whereupon Servius ordered heralds to go through every street and call together the people. In a short time the citizens assembled in crowds about the Forum, each anxiously asking of the other what was the occasion of so extraordinary an assembly. Servius at last ascended the tribunal, and in a long and pathetic address, enumerated all the military actions which he had performed before, as well as since, he had been in possession of the kingdom; he also spoke of the numerous and excellent institutions by which he had at various times benefited the commonwealth; and, finally, when the people began to testify their applause, told them that Tarquinius had accused him of continuing in the unjust possession of the throne. At this, the people raised a great clamor, crying out against Tarquinius in the most bitter terms. With some difficulty, he managed, however, to obtain silence; telling them that it would be better to send for Tarquinius, and if, after hearing his complaints, they were satisfied that he had been wronged, or that he was worthier to command, then to invest him with the government of the commonwealth. "For

my own part," said he, "I now resign it, and restore it to those from whom I received it." Saying this, he prepared to leave the tribunal, when the people raising a great outcry, prevented him, calling out, at the same time, that he should not resign the sovereignty to any one, and that Tarquinius should be stoned to death. Tarquinius, being present, heard this and forthwith fled together with all those who had espoused his cause. Immediately the people, taking up Servius in their arms, carried him to his palace in the midst of the most noisy demonstrations of joy.

In consequence of all this, Tarquinius shut himself up in his own house, permitting no one to see him except the members of his family. After some time, however, he ventured, at the instance of Tullia his wife, to pay a visit to the king, with a view to effect a reconciliation between them. Servius, little suspecting the baseness of his motives, received him with the utmost kindness, accepting, at the same time, his professions of repentance and his promises for the future.

Not long after this, a favorable opportunity having occurred, Tarquinius accompanied by a number of his friends, sallied forth determined to make a bold stroke for the kingdom.

He had, previously, contrived to get possession of the axes belonging to the lictors together with the royal robes. Having placed the former in the hands of some of his domestics, he arrayed himself in the latter, and proceeded cautiously to the Forum. Arriving at the Senate-house, he immediately gave orders to the herald to assemble the Senators. A number of the patricians, apprized of his intentions, were already within, ready to aid him in his treacherous designs. Seating himself upon the throne, he assumed the powers and duties of the kingly office; and the Senators, willing to further his designs, paid to him all the honors of his station.

In the meantime, some one went with all haste to the palace, and informed Servius that Tarquinius had usurped his prerogatives; and that the Senate had assembled at his bidding. Astonished at so bold a deed, and eager to visit it with speedy punishment, he left his palace attended by a smaller guard than prudence would have provided. Entering the Senate Chamber, and seeing Tarquinius seated upon his throne clothed with all the ensignia of royalty, he hastily placed himself before him, and, in the most indignant manner, exclaimed: "Who, most wicked man,

gave you authority to assume these robes?" Tarquinius regarding him with the utmost contempt, and at the same time making motions for him to withdraw, replied: "Through your boldness and impudence, Servius, though you are not so much as a free man, but a slave and the son of a slave, whom my grandfather chose out of the rest of the captives, you have dared to make yourself king of the Romans."

Such a reproach, was even more than the patient Servius could bear. Exasperated beyond measure, and wholly forgetful of his own safety, he rushed upon the usurper with the vain hope of forcing him to quit his seat. Tarquinius, exulting in the favorable opportunity, leaped from the throne, and, seizing the aged king by the throat, dragged him to the stairs which lead from the apartment, and threw him violently to the pavement below. The servants of Servius fled in terror; and the old man, stunned by the blow, was obliged to rise without the least assistance. Seeing himself entirely abandoned, he proceeded towards his own house, so covered with blood, and so disordered in his dress as to be with difficulty recognized.

While all this was going on, Tullia the wife

of Tarquinius, having heard that her father had gone to the Senate-house for the purpose of defeating the scheme of her husband, resolved to follow. Summoning, therefore, her chariot, she proceeded thither in all haste, and reached the spot only in season to witness the atrocious act just related. Far from offering to interfere in behalf of her father, she followed her husband as he returned to his seat, and was the first person to salute him as king; doing it, too, in a loud voice, and praying the gods that, for the advantage of Rome, he might long possess the kingdom. The rest of the assembly followed her example, when, watching a favorable opportunity, she thus addressed Tarquinius. "Your plan has been well conceived, and your first step boldly taken, but it is impossible for you, Tarquinius, to enjoy the kingdom while Servius lives; for he will certainly inflame the people against you by his harangues; even at this moment he may be assembling them around him. Delay not, I pray you, to send proper persons to destroy him before he can find safety in his palace." Waiting only long enough to see her wishes complied with, she left the chamber, ascended her chariot, and departed.

The servants whom Tarquinius despatched, went with all haste upon their dreadful errand. Easily discovering the road which the wounded king had taken, they followed on, armed with swords, eager to fulfil the orders of their master. In a narrow street, not far from his palace, they espied the disfigured and bleeding king, tottering along, by the aid of two or three persons whom he had called to his assistance. Being sufficient in number, and well armed, they flew to the spot, and, putting to flight the king's attendants, assailed him with such fury, that he was almost instantly slain. Not long after, Tullia, in her passage from the Senate-house, reached the spot in her chariot. The street being narrow, and the body of the king lying directly across it, the animals attached to her chariot became frightened, and were arrested by the driver. "Why do you stop?" cried Tullia. "Drive on, slave!" "Look!" replied the driver, "the dead body of your father lies before us, and there is no passage except we drive across it!" "Then drive across it, wretch!" exclaimed the heartless woman; and away went the heavy chariot, breaking the bones and tearing the flesh of the unfortunate Servius.

This horrid scene did not pass unnoticed, and the street in which it occurred, received the name of *Vicus Sceleratus*, *The impious street*; and the affair was regarded with the utmost detestation, even by those who were most active in the cause of the usurper. When the death of Servius became generally known, a tumult ensued, and the whole city was filled with lamentation and mourning. So great, indeed, was the excitement, that Tarquinius feared for his own safety, and managed, through his friends, to prevent the body of Servius from receiving the customary burial of the kings. His wife was permitted to carry it out of the city at night, when with the assistance of a few friends, she buried it, uttering at the same time, a thousand curses against her cruel son-in-law, and her heartless daughter. So violent was her grief, that she lived but one day after the funeral. It is supposed by some, that she put an end to her own existence, while others declare that the compassion and love which she expressed for her husband, provoked her son-in-law and daughter to put her to death.

Servius reigned forty-four years, during all which time, he enjoyed the uninterrupted affection of the people. It is true, that he did

not obtain the throne by the mode which custom had established ; but, at the same time, he did not seize it by force, nor occupy it in violation of the rights of more legal claimants. The kingdom was not hereditary, and a great majority of the people were desirous that he should possess it. Their wish was a reasonable one, for Servius was a man of great moderation and uprightness. The Roman people were prosperous under his reign, and their condition was, in a hundred ways, improved. It is supposed, that if he had lived, he would have changed the government to a democracy ; and, for this reason, it is said the patricians entered into the conspiracy formed against him.

APPREHENSIONS of Tarquinius Superbus—Cruel Consequences of his Suspicions—He destroys the Laws of Servius—Imposes Burdens upon the People—He invites the Chiefs of the Latin Cities to a General Assembly—Story of Turnus—War with the Volsci and Sabines—Fruitless attempt to take the City of Gabii—Stratagem of Sextus Tarquinius—Betrayal of the Gabians—Prodigy seen at the Building of the Temple of Jupiter—Story of the Sibyl—Brutus the reputed Simpleton—Story of Lucretia—The Oath of Brutus and his Companions—Effects of Lucretia's Death upon the People—Banishment of Tarquinius and his Family—Change in the Government of Rome—Collatinus is urged to leave the City—Conspiracy against the Government—Execution of the Sons of Brutus—Tarquinius attempts to Recover his Crown, with the aid of the Veientians and Tarquinians—Death of Brutus—Victory of the Romans—Porsenna—Fears of the Senate—Death of Tarquinius.



BRUTUS AND HIS COMPANIONS. p 257.

TARQUINIUS SUPERBUS.

FROM 532 TO 507 B.C.

[illegible]

VII.

Tarquinius Superbus.

TARQUINIUS SUPERBUS, or Tarquin the Proud, was thus named because of the imperious air which he assumed upon all occasions, both public and private. It never seemed to be his object to gain the affections of his subjects, but rather to inspire them with terror; and this was doubtless his only course, for what value would be attached to the professions of a man who could seek power by shedding the blood of his friends and kindred, and by various acts which manifested a total want of humanity.

Tarquinius began his reign in fear and trembling. The dead body of his brother Aruns, and the blood of his father-in-law, Servius, startled him at every moment; and the dread of poison and the assassin's dagger tormented him to such a degree that, for some

time, he scarcely ventured beyond the walls of his own dwelling; nor did he suffer any one to come into his presence except such as he had himself sent for. One of the first acts of his reign was the creation of a large body-guard, composed of the most daring men, both natives and foreigners. These he armed with swords and spears, and, having secured their friendship by large rewards, caused them to be stationed around his palace at night, and, in the daytime, to attend him wheresoever he chose to go. As soon as he felt himself sufficiently secure to venture in public, he did it, but only when least expected to be seen. His councils of State were held, not in the Forum, but in his own palace, and none were admitted except those upon whose friendship he could depend.

Although much withdrawn from the public, still Tarquinius, by means of the spies in his employ, was well acquainted with everything that transpired within his kingdom. With great eagerness he inquired each day as to the conduct and sayings of such and such a Senator, and of such and such an influential citizen, and also as to the general opinion of the people concerning himself. The answers to his inquiries were often followed by acts

of the most cruel nature. Any person daring to express disapprobation of his course, or sympathy for the family of Servius, was forthwith charged with some fictitious crime and brought before the cruel king for trial. In many instances wealthy individuals were seized, simply for the sake of their property, and arraigned for crimes of which they were wholly innocent. Some were sentenced to death, others to banishment, and large fortunes were confiscated every day and divided between the king and those whom he employed in his heartless work. The motives of the king being finally understood, many men of power fled from the city before they could be condemned, knowing that no defence could save them if they should once fall under accusation. Nor did all those whom the king hated receive a trial; some were seized and murdered in their own houses, and others disappeared in such a mysterious manner that no track or trace of them could ever be found. Having rid himself in this manner of all the Senators who expressed the least dissatisfaction, he determined to throw the whole body into contempt by refusing to fill the places of those whom he had taken from it. Nor did he stop here: the Senators who were left were

deprived of nearly all their power, and, glad to save their lives and fortunes, rendered a forced obedience to this tyrannical ruler.

This humbling of the Senate was regarded by the plebeians as a just punishment for the part which they had taken in placing this tyrant upon the throne. But the plebeians too were destined to feel his severity; for no sooner had he completely assumed all the powers of government, than he turned his attention to altering and amending the institutions of his predecessors.

The laws of Servius, by which justice was equally administered to all the citizens, and by which they were secured against injury from the patricians, were all taken away, and even the tables upon which they were written were carried out of the Forum and destroyed. The law, also, which provided that each citizen should be taxed in proportion to the value of his property, was abolished; and the rich and the poor were all compelled to contribute an equal amount to the public treasures. This occasioned a great deal of suffering, and many of the poorer classes were stripped of almost all their possessions. To guard against secret conspiracies, he forbade the holding of those public assemblies to which the people

of the city and country were accustomed to resort for the purpose of engaging in religious ceremonies and sacrifices. Nor was this all ; for by the power which he obtained through bribery and threats, he was able to compel multitudes of the poor to labor, merely for their food, at the building of temples and other public works which he undertook with great vigor. Some were employed in cutting down timber, others in driving the wagons which carried it ; some bore heavy burdens on their shoulders ; others were obliged to engage in digging subterraneous passages and conduits for the water ; foundrymen, carpenters and masons were taken away from the private work upon which they were employed and constrained to labor in the public service. For all these evils, there seemed to be no remedy, for the patricians were pleased to see the common people oppressed, and the common people were not sorry that the patricians had been robbed of their power.

Though Tarquinius seems to have shown but little disposition to secure the affection of his own subjects, he did not neglect to strengthen himself by foreign alliances. Accordingly he made every effort to gain the friendship of Octavius Mamilius, a man of the

greatest power and renown throughout the whole Latin nation. Everywhere he was held in the highest esteem for his prudence in civil affairs, and for his skill and valor in war. Tarquinius did not strive in vain; and having given his daughter in marriage to Mamilius, he secured his favor together with that of the most considerable magistrates in every city.

Feeling himself strengthened by these alliances, he resolved to try his fortune in foreign wars, and accordingly made active preparations to march against the Sabines, who refused to obey his orders, because, as they alleged, the death of Servius had disengaged them from their treaties. With this resolution, he sent messengers to the different Latin cities who summoned their chiefs to meet at Terentina, for the purpose of consulting upon matters of very great importance to the public. Agreeably to his invitation, they came in large numbers, somewhat surprised at the summons and anxious to know for what important purpose he had convened them.

At an early hour on the appointed day, they assembled in the place which he had indicated to them, and passed the whole morning in momentary expectation of the king's arrival; but Tarquinius did not make his ap-

pearance. Many were dissatisfied, and some openly expressed their disapprobation of his conduct. Still they continued at their posts, hoping that a satisfactory explanation would be sent to them. But Tarquinius did not come to them, and the day was already nearly gone. Having no business whatever to occupy their time, and feeling much mortified by such treatment from the king, they finally began to talk loudly and boldly of the matter. Some ventured one opinion and some another, when finally Ternus Herdonius, an Arician, and a rival of Mamilius, arose and advised that they should all return home, inveighing, at the same time, in the most bitter terms against Tarquinius. "It is not a matter of astonishment," said he, "that this king should be surnamed the *Proud*; and, certainly his conduct to-day, merits a much harsher name. Can any instance be given of greater pride than this trifling with the whole Latin nation? What does he mean by calling its chiefs from such a distance, and then absenting himself from their assembly? Is it for the purpose of making a trial of our patience, with a view to crushing us if we submit? Who does not plainly see that he is aiming at sovereignty over the Latins? But no, my countrymen;

let us not suffer this foreigner, this parricide, to have dominion over us, for if he could expose his own subjects to murder, and banishment and confiscations, what better prospect could the Latins entertain under such a ruler? It is my advice, that we all return to our own homes, and pay no more regard to the day of assembly than this proud king who has appointed it."

This speech had much effect upon those present, but Mamilius arising, made such an eloquent reply and succeeded so well in excusing Tarquinius, that they all consented to adjourn until the following day. Assembling again according to agreement, Tarquinius made his appearance, excusing himself for his absence on the preceding day, and stating at once his reason for calling them together. This was nothing more nor less than to persuade them to aid him in his proposed invasion of the Sabine territory. No sooner had Tarquinius finished speaking, than Turnus arose and began to censure him, in the most violent manner, for not appearing at the assembly on the day appointed. He also objected to all the plans which the king proposed, and disputed his claim to the sovereignty or even to the friendship of the Latin people.

He fearlessly proclaimed him an usurper, a tyrant, and a murderer, saying that it would be folly and madness to expect anything good and beneficent from such a wicked and impious man, and was about leaving the assembly. "Stop, Turnus," said Tarquinius, "and listen to the reasons which you compel me to urge for what seems to be an extraordinary piece of conduct on my part. You yourself shall be the judge in this matter; for you certainly did once acquit me of your accusations, when you asked my daughter in marriage. Did my rejection of your suit add truth to the charges made against me, or, are you now influenced by resentment only? But, Turnus, I shall show that your base designs are not formed against me alone! You, Patricians! and you, Chieftains of the Latin nation, are all exposed to the schemes of this wicked man! Nor is there a magistrate in any of your cities, that this demagogue does not mean to sacrifice to his selfish purposes. He has come to this assembly with no other intention. I do not speak from conjecture only, but from certain knowledge which I received from one of the accomplices of his conspiracy; and I can give incontestable proof of what I say, by showing, at his lodgings, arms which

he has there concealed for the destruction of this assembly.”

The greatest confusion followed this announcement. The friends and enemies of Turnus, alike demanded the evidence of the charge. Turnus, too, loudly called for an examination of his lodging, declaring that he was willing to suffer death if the accusation could be sustained, and urged that the same punishment should be inflicted upon the accuser, if he failed to prove what he had said. Tarquinius readily assented to this, for he was too cunning to bring such a charge, without making himself sure of being able to substantiate it. In fact, he had been so irritated by what Turnus had said on the previous day, that he immediately resolved upon the destruction of the bold Arician, and by bribing his servants, had succeeded in introducing a large quantity of arms into his apartments, with a view to accusing him, as above related.

The persons appointed to investigate the matter, having repaired to the lodgings of Turnus, were not long in discovering the arms concealed among his baggage. Without a moment's delay, they caused Turnus to be seized and loaded with chains; then carrying

the arms to the place of assembly, they threw them down in the midst of the astonished Latins. Upon beholding these evidences of crime, such a tumult arose, that a trial of the case became impossible, and Turnus, without being able to say one word in his own defence, was hurried away and thrown into a reservoir of water, where, stones having been heaped upon him, he was speedily drowned.

Thus, Tarquinius succeeded in his diabolical scheme, adding another crime to the long catalogue already written against him. Far from feeling the least remorse, he seemed to experience the liveliest gratification at his success, and received the compliments of the assembly, as if he had really been the means of saving their lives, and conferring a benefit upon the Latin nation. Without the least delay, they all united in acknowledging him as their sovereign, upon the same terms as they had formerly acknowledged Servius ; and, a treaty having been formed and graven upon pillars, they departed for their respective homes.

Tarquinius was not unambitious of military fame, nor was his knowledge of war by any means contemptible. On the other hand, he might have equalled, perhaps surpassed, the

glory of his predecessors, had the baseness and wickedness of his character been less glaring. Some cities of the Volsci, having refused to enter into alliance with him, he made war upon them, and took by storm, Suessa Pometia, from which he realized a very large booty. All that he found in arms were put to death; and a large number were carried prisoners to Rome. The gold and silver which he here amassed, were laid aside with the design of building a temple to Jupiter.

Soon after this, even while his army was still at Suessa, he received intelligence that the Sabines were ravaging the Roman territories. Without any delay, he made the necessary preparations and marched out against them. Meeting them near Eretum, he gave them battle, and, pursuing every advantage with skill and vigor, soon achieved the destruction of their army. So successful was he upon almost every occasion, that, both at home and abroad, he was regarded as a brave and accomplished general.

Notwithstanding his skill, Tarquinius was baffled by the Gabians in all his attempts to capture their city. Gabii was a town about twelve miles distant from Rome; and tradition informs us that it was the place where

Romulus and Remus were educated. This city had become very odious to Tarquinius, because it had given protection to many of his enemies, and especially to the banished citizens of Rome. A conspiracy was even formed there against the tyrant; and it is said that many of the principal men among the Gabians, were active in promoting it.

Tarquinius, whose spies penetrated every place, soon became aware of his danger, and collecting a large army, marched against the city. Fight after fight occurred, but Tarquinius gained no advantage. The Gabians were resolute in their defence, and the Romans battered with no effect against their well-protected walls. Weary of his useless efforts, and convinced that stratagem alone could achieve his purpose, Tarquinius withdrew his troops, and returned to Rome.

That he might more completely deceive his foes, he pretended to be wholly occupied with the building of temples and the construction of various public works. In the meantime he schemed for the destruction of Gabii, but before he was able to devise a proper stratagem Sextus Tarquinius, his eldest son, a bold unprincipled man, formed a design which was so pleasing to his father that they both enter-

ed immediately upon its execution. It was in this manner they proceeded :

Tarquinius, a few days after their arrangements were completed, pretended to fall into a violent rage with Sextus, and ordered him to be publicly whipped with rods in the Forum. Those who inflicted the punishment were, of course, instructed as to its application, and so likewise, were a number of their trusty friends whom the king, with a great display of wrath, drove summarily from the city. These friends went with all haste to Gabii, and there reported what had befallen both Sextus and themselves. Their story was subsequently confirmed, and the Gabians, pleased to hear that the king's son had openly rebelled, immediately offered him an asylum, hoping thereby to derive some great advantage. Sextus accordingly fled to Gabii, carrying with him, for the sake of deception, a large quantity of gold and silver.

By vehemently inveighing against his father, and by freely bestowing his money upon the Gabians, he had little difficulty in securing their confidence. Many of the citizens flocked to him from Rome, pretending to fly from the tyranny of Tarquinius ; and in a very short time he had a strong body of men under his

command. All this was a matter of great gratification to the Gabians, who regarded these pretended deserters as so much additional strength to their city. They imagined, in fact, that the time was at hand when they should humble the proud usurper of Rome, and achieve a conquest which would render them the envy and terror of all their neighbors. In this delusion they were more and more confirmed by the conduct of Sextus, who took every opportunity to make incursions into his father's territories, whence he always returned with a large amount of booty. Nor did Tarquinius neglect these opportunities to get rid of such citizens as he suspected, for it was always these whom he sent in small numbers to repel Sextus, knowing that they would meet with inevitable destruction.

It was not long before the whole Gabian army was placed under the command of Sextus. This being the position which he sought, he immediately sent one of his followers to his father, both to inform him of his elevation and to receive instructions as to his future course. The person who was thus commissioned, having delivered his message to Tarquinius, was unable to obtain the least reply. Lingerling, however, about the palace in hopes

of receiving an answer, he managed to obtain an entrance into the royal garden. Here, meeting with the king, he renewed the subject of his mission, earnestly entreating him to furnish the instructions which Sextus had requested. Still Tarquinius, hesitating, perhaps, to trust him, preserved the utmost silence. The messenger, anxious to depart, continued his solicitations, when the king, as if vexed by his importunity, strode towards a bed of poppies, and began to strike off their heads, selecting always such as were most remarkable for their height and beauty. Having employed himself for a few moments in this manner, he turned to the astonished messenger and told him fiercely to be gone.

Returning to Gabii, the messenger related to Sextus all that had happened, not forgetting to mention the havoc made by the king among his most beautiful poppies. This singular conduct was intelligible enough to Sextus, who understood that the city of Gabii was denoted by the bed of poppies, and the destruction of its principal men, by the havoc which the king had made among the tallest flowers. Laying his plans in accordance with these enigmatical instructions, he soon succeeded in bringing many of the most promi-

nent Gabians within his power. While some were accused of, and punished for, the basest crimes, others were secretly murdered or driven by fear into voluntary banishment. Neither the denial of a charge, nor submission to an examination ever availed any one whom he had marked out for destruction. Accusations of sedition or conspiracy were always sustained by the most incontestable evidence, and the city of Gabii became the theatre of repeated and bloody executions.

Tarquinius being apprized of all that transpired among the Gabians, collected his army, and, watching a favorable opportunity, approached their city during the middle of the night. Nothing opposed his progress. Even the gates, which were under the command of Sextus, flew open to admit him; and, quietly marching his army within the walls, he became, finally, master of a place which had hitherto resisted the force of his arms.

The Gabians yielded without resistance, though the well-known character of their conqueror gave them no hope of favor. Tarquinius, however, notwithstanding his perfidy and cruelty, sometimes made a show of humanity for the sake of his own interests. He knew very well that the Gabians, being now de-

prived of their leaders, could, by generous treatment, be brought into an alliance with him. Experience, too, was daily teaching him that he had less to fear, and more to hope from his allies, than from his own subjects. It is not, therefore, wonderful that, instead of severity, he should show mildness and generosity towards them. This, in fact, he did; for he neither put to death, nor banished any of the Gabians, nor punished any of them with ignominy, or the loss of their fortunes. His anxiety to conciliate them, prompted him even to restore their city to them, and to grant them the rights and privileges of Roman citizens. A treaty of mutual friendship was entered into and confirmed by the most solemn oaths. Sextus was created king of Gabii, and the citizens, swearing that they would protect and obey him, Tarquinius withdrew his army and returned to Rome.

It will be remembered, that the erection of the temple of Jupiter on the Tarpeian Mount, was interrupted by the death of Tarquinius Priscus. The present Tarquinius, feeling somewhat secure both at home and abroad, now determined to complete the work undertaken by his grandfather. When the foundation of this temple was commenced, the stability of

Rome was indicated by the refusal of the god Terminus, to have his altar removed for its accommodation ; now, upon the re-commencement of the same, this indication was confirmed by a wonderful prodigy.

It became necessary to dig very deep in a certain place, for the greater security of the foundation ; and it is said that one of the workmen in the course of his operations, found, buried in the earth, the head of a man, with a face warm and life-like, and bleeding as if just separated from the body. Terrified at the sight, he, together with his companions fled from the place ; and the prodigy having been related to the king, he ordered the Roman soothsayers to repair to the spot, and inquire into its signification. This they did, but being unable to agree, they called for the assistance of a celebrated Tyrrhenian soothsayer, who decided to the satisfaction of all, that the place in which the head was found, was ordained by fate to be the head of all Italy. Thenceforth, the Tarpeian Mount was called the *Capitoline Hill* from the Latin word *Caput* signifying a head.

The ancients entertained the belief, that certain females, inspired by Heaven, resided in different parts of the world. They were

called Sibyls; and, according to the best authorities, were ten in number. The most celebrated of these, was the Cumæan Sibyl, of whom it is said, that Apollo becoming enamored, offered to give her whatever she should ask. Upon which, the Sibyl demanded to live as many years as she had grains of sand in her hand, forgetting, however, to ask for the enjoyment of health and bloom, of which she was then in possession. Her request was granted, but refusing to listen to the suit of Apollo, her longevity unaccompanied by freshness and beauty, proved a burden rather than a benefit. After an existence of thirteen hundred years, she is said to have withered away, and to have become a mere voice.

It is related that one of these Sibyls came to the palace of Tarquinius with nine volumes which she offered to sell to him for a very exorbitant price. The king not knowing who she was, laughed at her simplicity and declined making the purchase. Upon which she went away, burned three of the books, and, returning, demanded the same price for the remaining six. The king, laughing more heartily than before, still refused to buy. The Sibyl left him again, and, burning three more, again returned, offering the rest at the

former price. Astonished at this extraordinary conduct, Tarquinius summoned the augurs and by their advice bought the books ; whereupon the Sibyl disappeared and was never after seen. These books were said to contain the admonitions and counsels of the gods, and, being regarded as a special favor sent by them to the Romans, they were preserved with great care and called the *Sibylline verses*. A college of priests was appointed to take charge of them, and they were consulted with the greatest solemnity when the State appeared to be in danger.

Tarquinius seems to have been especially favored with prodigies of different kinds ; whether they were real, or brought about through his own instrumentality, is of little consequence ; certain it is that they had great influence upon the people, many of whom regarded them as evidences of the high esteem in which he was held by the gods.

The story of another of these prodigies brings us into acquaintance with Lucius Junius Brutus, whose courage and eloquence was mainly instrumental in destroying kingly authority in Rome, and establishing in its place a Republican form of government.

While the king was one day in his palace

conversing with some friends, a huge serpent issuing from the centre of one of the columns which supported the edifice, produced such terror as to drive them from the place. Such an extraordinary apparition was of course looked upon as a communication from the gods; and Tarquinius imagining it to be one of importance, determined to ascertain its meaning from one of the most celebrated oracles in the world. This oracle was at Delphi, in Greece, and thither he at once sent his two youngest sons, Titus and Aruns, accompanied by Lucius Junius Brutus, the son of his sister Tarquinia.

Brutus was a man who possessed not only courage, but rare mental endowments; yet his reputation was that of a good-natured simpleton, fit only for the amusement of a traveller or the jests of a courtier. His name, in fact, signified imbecility. While he was still quite young, Tarquinius caused his father and eldest brother to be put to death. Brutus perceiving that his uncle did not hesitate to destroy such as were in possession either of wealth or talents, pretended to lack ordinary intelligence, and submitted his fortunes to the rapacity of the king. Adorned with the

baubles of a fool he was given to the young princes as a companion of their sports.

When Titus and Aruns went by direction of their father to Delphi, they took Brutus to divert them on the road. It was customary for those who consulted the oracle to make presents to the presiding divinity. The young princes were accordingly furnished with elegant gifts, while Brutus carried a wand of cornel-wood as emblematic of his own condition. This wand having been secretly hollowed and filled with gold, proved to be a more acceptable offering than those brought by Titus and Aruns. Brutus was in high favor, and the answers of the oracle were suited to his actual condition and not to his assumed capacity.

The king's sons having asked the meaning of the prodigy seen by their father, were told in reply that "the king would fall when a dog should speak with a human voice." Not very much enlightened by this answer, they determined to inquire which of them should receive the kingdom of Rome. Their question was no sooner asked than a voice from the bottom of the cave replied: "Young men, whichever of you shall first kiss your mother, he shall possess the sovereign power of

Rome." The two princes giving a literal interpretation to this answer, drew lots for the crown; but Brutus concluding that the expression had a hidden meaning, stumbled, as if by accident, and kissed the earth, which he considered the common mother of all mankind.

After a long absence they returned to Rome, where they found the most active preparations going on for a war against the Rutulians. Tarquinius pretended that Ardea, the capital of this nation, had given refuge to certain Roman fugitives, and for this reason declared war against it. This accusation may not have been wholly without foundation, still it was cupidity rather than revenge that prompted Tarquinius; for Ardea was a city containing great wealth, and the treasury of the Roman king was nearly exhausted by the magnificence of his public works. It was in hopes, therefore, of replenishing his coffers, and also of reconciling, by means of spoils, the minds of his dissatisfied subjects, that he undertook this war.

Ardea being a well-fortified town, the attempt to take it by storm proved unsuccessful; Tarquinius, therefore, determined to weary the enemy into submission by a blockade.

As this mode of warfare did not require the unremitted attention of those who conducted it, leave of absence was frequently granted to the soldiers and especially to the officers. The young men of the royal family in particular spent their leisure hours in feasting and entertainments.

It happened on a certain occasion that several of them met at the quarters of Sextus Tarquinius, the king's eldest son. After supping together and becoming somewhat heated with wine, they began to boast, in a merry way, about their respective wives. Each one extolled his own to the skies, declaring her to be the most virtuous and industrious in the world. The dispute growing quite animated, Collatinus Tarquinius, a relative of the king, cried out that there was no need whatever of farther words; that it could be ascertained in a few hours how much his Lucretia was superior to all other women. "Come," said he, "we are young and strong; let us mount our horses and inspect in person the behavior of our wives. The unexpected arrival of a husband will be an unexceptionable proof." "Agreed, agreed," exclaimed each one present, and away they sped, as fast as their horses could carry them, to Rome. Arriving

here, they visited together their respective homes; but the king's daughters-in-law were found spending their time in luxurious entertainments among those of their own rank.

Collatinus resided at Collatia, a few miles distant from Rome; thither, therefore, the youths proceeded in order to prove what he had declared concerning his own Lucretia. Arriving there at evening, they found her, notwithstanding the lateness of the hour, seated in the midst of her maids and zealously employed in spinning her wool. Though her guests were entirely unexpected, yet they were not made the less welcome, for the industrious Lucretia was always prepared for the entertainment of her visitors. Setting before them an excellent and abundant meal, and gracing it with her presence and conversation, they declared unanimously that she was the most charming of women and the most desirable of wives.

Among these guests there was one, who, overpowered by the charms of Lucretia, resolved upon a crime of the basest nature. This was Sextus Tarquinius, the king's eldest son, whose conduct towards the Gabians proved him to be a man capable of any crime. Not many days after their visit to Lucretia,

Sextus, without the knowledge of Collatinus went to Collatia, attended only by a single servant. Lucretia received him as the friend of her husband, and treated him with all the respect due to his station. Nothing which could contribute to his comfort was forgotten, and when night approached he was conducted to a magnificent apartment prepared expressly for the accommodation of guests.

When every one was wrapped in sleep he stole from his room, and with sword in hand proceeded to the chamber of Lucretia. Having obtained entrance, he urged her to abjure Collatinus and accept the proffer of his own hand. Finding that she spurned him with contempt, he raised his sword and swore that unless she granted his wishes, he would, after slaying her, place the body of a murdered slave beside her, and thus confirm a story which should forever blast her character. Lucretia submitted, for she preferred life with the prospect of revenge, rather than death with an accusation which she could not disprove.

Sextus having accomplished his purpose returned to the camp; and Lucretia, as soon as she could sufficiently recover from her grief and terror, despatched a messenger to

her father at Rome, and to her husband at Ardea, with an urgent request that they would immediately come to her, each accompanied by a faithful friend.

As soon thereafter as possible, they both appeared; her father accompanied by Publius Valerius, and her husband by Lucius Junius Brutus, the reputed fool, who happened to be with him when he received his wife's message. Anxious to know the cause of this unexpected summons, they hastened at once to the apartment of Lucretia, whom they found sitting upon the floor a prey to the most bitter anguish. "Is all well, Lucretia?" asked her husband, approaching her. "Far from it," said Lucretia, bursting into tears, "for how can it be well with a woman who hath lost her purity? Ah, Collatinus, treachery and force have combined to rob thee of a husband's rights. Though the sanctuary hath been violated, the spirit within is pure and spotless and as fervently thy own. The truth of what I say must be attested by a bloody seal; but first, give me, one and all, your right hands, and swear that the destroyer of my peace shall not go unpunished. It is Sextus Tarquinius who hath usurped thy prerogative, oh, Collatinus! and carried sorrow into

thy household! If ye be men, swear that he shall not escape."

After listening in horror to her story, they all swore that Sextus should be brought to speedy punishment, and endeavored to comfort the distracted mind of Lucretia. All united in acquitting her of any blame, and in asserting that sin was in the intention only, not in the act. "It is your concern," replied she, "to punish the offender; as for me, though I am innocent of crime, yet it shall never be said, that Lucretia survived the greatest wrong that could be offered to woman." Saying which, she plunged into her heart, a knife which she had concealed under her garment, and, falling on the wound, died instantly.

All rushed forward to save her; but in vain. The vital spark had fled ere they were able to lift her from the ground, and they could do no more than sob and shed their tears upon her bleeding body.

Brutus, the half-witted Brutus, as they called him, was the first to control his grief. Springing towards the body of Lucretia, he snatched from the wound the bloody knife, and raising it slowly to his lips, exclaimed, with look and voice which he had never be-

fore exhibited, "By this blood most chaste, until injured by royal insolence, I swear, and call you, oh ye gods, to witness, that I will prosecute to destruction, by sword, fire, and every possible means in my power, both Lucius Tarquinius the proud, and his impious wife, together with their entire race, and never will suffer one of them, nor any other person whatsoever, to be king in Rome! Lay aside your grief, Collatinus; kiss this sacred knife, and swear as I have sworn; kiss it, Lucretius, and you too, Valerius. The blood of Lucretia shall purge the palaces of Rome."

They could not conceal the astonishment with which they gazed into the flashing eyes of Brutus, yet each in turn received the knife, swore and kissed it; and with looks intent upon their self-constituted leader, submitted to his directions. "Let the body be taken to the Forum, and let the people be assembled," muttered Brutus. Without a moment's delay, they took it in their arms, and bore it, yet warm and bleeding, through the streets of Collatia, followed by a large and curious crowd. Arrived at the place of public meeting, Brutus tore the dress from the bleeding bosom of Lucretia, and pointing to the ghastly wound, recounted the baseness of Sextus,

and the wickedness of the king and queen. The beautiful picture which he drew of the virtuous Lucretia, surrounded by her happy household ; the wretchedness into which that household had been thrown ; the power with which he exhibited the crime of Sextus, and the baseness of his father and mother, so inflamed the people, that with one voice they declared, that Rome should no longer submit to such a tyranny.

Stationing a sufficient guard at the gates of Collatia, he caused the body of Lucretia to be placed upon a bier covered with black cloth, and, accompanied by a suitable number of attendants, proceeded with it to Rome. Such an extraordinary arrival did not fail to attract universal attention, and here too, the procession was soon followed by a large concourse. The revolting story was speedily circulated, and by the time the mournful cortege had reached the Forum, every one was hastening thither, eager to know its termination.

Brutus was the orator again ; and here they listened to him with the same attention as at Collatia. Nor was his story now less touching ; nor were the enormities of the prince exhibited in less glaring colors ; nor was the wickedness of the king and queen portrayed

in feebler terms. Sorrow and pity were speedily followed by anger; and rage finally rose to such a pitch, that the multitude cried out vehemently against their rulers, and declared that they would unite in overthrowing them.

The most vociferous demands were made for arms; and Brutus was earnestly implored to lead them against their bloody tyrant and his inhuman sons. Delighted to find the people in this disposition, but at the same, decided as to the course necessary to be pursued, he thus replied to them. "First listen to the advice which I and my coadjutors would give; for we have determined that Tarquinius and all his posterity shall be banished from Rome, and from all the territories belonging to the Romans; that no person shall presume to say or do anything tending to their restoration; and if anybody shall be found to have acted contrary to these determinations, he shall be put to death. If you are of opinion that this resolution be confirmed, divide yourselves into your *curiæ*, give your votes, and let the enjoyment of this right, taken from you by the tyrant, be the beginning of your liberties."

With as little delay as possible, a vote was taken, and declared unanimous in favor of banishing the tyrants. Upon its announce-

ment, Brutus again stood up and thus addressed the people. "Since you have confirmed the first resolution, in such a manner as became you, hear also what we have further resolved concerning our form of government. After we had considered what magistracy should be invested with the sovereign power, we came to a resolution to choose no more kings, but to appoint two annual magistrates, to be vested with the kingly power. If this also is agreeable to your wishes, confirm it by your votes."

Hereupon, another vote of the people was taken, resulting as before, in the adoption of the suggestion of Brutus. Rising immediately, he nominated Spurius Lucretius as interrex, to preside at the election to be held in accordance with the laws in such case provided. Lucretius, having received the appointment, dismissed the assembly, and at the same time, ordered the people to meet at the usual place for the purpose of electing magistrates. Convening agreeably to his command, he recommended two persons whom he esteemed in every way worthy, and well fitted to perform the functions heretofore belonging to the king. These persons were Brutus and Collatinus, whose names were received with the

greatest applause. Their election was unanimous; and thus, in a very short time and with scarcely any premeditation, the government of Rome was entirely changed. The shackles of tyranny were thrown off, and the people once more began to taste the pleasures of freedom.

It must not be forgotten that Tullia, the infamous queen, was in Rome during the occurrence of these events. The spies, whom she kept constantly in her employ, soon brought her intelligence of what was going on. At the expiration of every hour she perceived that her situation was becoming more and more critical, and, by the advice of those who still adhered to her, she finally resolved to flee from Rome. Concealing her person as well as possible, she mounted her chariot and drove rapidly from the palace. Her concealment however was of little advantage. The populace, recognizing her equipage, ran behind her, and, accompanying their curses with sticks and stones, fairly drove her from the city.

Nor was Tarquinius ignorant of the revolution that was taking place. Although in his camp at Ardea, twenty miles distant, yet the unwelcome tidings reached him. The words

of the Delphic oracle flashed across his mind : "The king shall fall when a dog shall speak with a human voice," and for the first time he perceived the meaning of the language. "This dog may be whipped into silence," muttered Tarquinius, as he gave orders for his horse and a chosen band to attend him. Giving no one notice of his intentions, away he sped to Rome, hoping to quell the tumult which Brutus had provoked.

Reaching the city, he found the gates closed against him, and applying for admission, it was peremptorily denied with a warning to depart. Thus convinced of the desperate condition of his affairs, and judging discretion to be the better part of valor, he turned his horse's head and flew back inglorious to the camp.

But hence also he was destined to be driven ; for, during his ride to Rome, letters had been received from the Consuls, acquainting the army with the votes of the people, and exhorting them to revolt against the tyrant. The soldiers having remained a long time idle around the walls of Ardea, were ready to be pleased with excitement of any kind, and this intelligence and these exhortations meeting their approval, they de-

cided at once to confirm the vote of their fellows at Rome. When, therefore, Tarquinius returned heated and fatigued to his camp, the soldiers gathered in the most insolent manner about him, and after ridiculing and tormenting him beyond endurance, ordered him to remount his horse and seek shelter in some other quarters.

Here kingly government, after an existence of two hundred and forty-four years, may be said to have terminated. There are, however, some incidents in the life of Tarquinius, which, notwithstanding their connection with the history of the Republic, may, with propriety, be mentioned in this place.

Tarquinius fled to Cære, a city of the Etrurians, accompanied by his sons Titus and Aruns. His eldest son, Sextus, went back to the Gabians, whom he had so basely betrayed. The story of his father's downfall having soon followed him, the Gabians resolved to lose no time in revenging the injuries which they had received at his hands. Not a single arm was lifted in behalf of the traitor, and Sextus received the punishment due for his crimes.

In the meantime, the government of Rome was administered by the Consuls, Lucius Ju-

nus Brutus, and Lucius Tarquinius Collatinus. The improvements which they daily made, in the condition of the people, were hailed with pleasure and gratitude. The abolition of monarchy was a theme for continual rejoicing; but the people at last, became so fond of their liberty, and so apprehensive of losing it, that they even compelled their deliverer, Collatinus, to banish himself from Rome, simply because he bore the name of their late king, Tarquinius.

The people of Rome expected for a long time that Tarquinius, stirring up some of their jealous neighbors, would make an effort to recover his crown. While a very large majority of them were prepared to repel any effort of this kind, there were a few, who, having been accustomed to live in a manner inconsistent with the principles of their present government, would have welcomed a return of the former order of things. These consisted chiefly of the most reckless patricians and such persons as had been companions of the late king's sons.

Tarquinius was now fast advancing in years, still his love of power was undiminished, and his facility in wickedness unimpaired. That he might ascertain the sentiments of the peo-

ple towards him, he despatched, on a certain occasion, several of his friends to Rome, under pretence of asking the Roman government to restore the property which he had been compelled to leave behind him. The Senate having listened to his application, deliberated several days before coming to any decision. In the meantime, the friends of Tarquinius went about among those whom they thought would be most favorable to their enterprise, and partly succeeded in laying a plot for overturning the government.

This was of course a very hazardous undertaking ; but with much adroitness they managed to secure the co-operation of two or three influential men named Vitellii. The sister of these men, had, many years before, married the Consul Brutus, and there were two sons born of this marriage, and now grown up. Their names were Titus and Tiberius. These youths with many of the nobility, were easily persuaded by their uncles to join in the conspiracy against the government. Everything was conducted with the utmost secrecy ; and the conspirators entertained the strongest hopes that Tarquinius would be replaced upon the throne. Unfortunately for them, their conversation was one night overheard by a

slave, and a strict watch having been set over them, they were all discovered and convicted of their crime. The property of Tarquinius, which the Senate had ordered to be restored, was immediately confiscated to the use of the State, and the envoys of the king, together with the young nobles and the sons of Brutus, were cast into chains.

Brutus had hitherto shown great zeal in the service of his country, and extraordinary firmness in discharging the duties of his office. Was this zeal, this firmness to be shaken now? Was this a case in which he was to sacrifice the demands of justice to the feelings of a parent?

The day of trial came. Brutus sat upon the judgment seat. One by one, the envoys, the nobles, and his own sons were brought before him. The testimony was carefully produced and weighed. The envoys, the nobles, and his own sons were found guilty of the charges alleged against them; and Brutus with a firm voice, sentenced them all to scourging and to death. The lictors immediately seized and bound them for their punishment. One by one, their naked backs were unmercifully beaten by the rods, and their heads struck off by the fatal axe. When, in turn, the sons of

Brutus were brought forward to suffer sentence, the people in compassion for their youth, and willing to spare the anguish of their father, murmured in their behalf, and sought to have them pardoned; but Brutus was inflexible; the bosom of a magistrate was no lodging-place for the feelings of a father; and, waving his hand in disapproval of their wishes, he ordered the lictors to proceed. Without leaving his seat or moving his eyes from the bloody scene, he watched the faithful execution of the law; and the headless bodies of his own sons passed in turn from the hands of the lictors.

The execution being over, Brutus, still seated on his throne, caused the slave who had discovered the conspiracy to be brought before him. Exhibiting him to the people, he spoke of the inestimable benefit which he had conferred upon the State, and exhorted all, in imitation of his example, to have a zealous eye for the public good; then taking the vindicta or rod, he seized the slave, struck him on the back, and immediately letting him go, exclaimed "I pronounce this man free." The lictors forthwith took him, shaved his head, presented him the cap of liberty, and entered his name among the freemen of Rome.

Though Brutus had evinced an inconceivable stoicism throughout the trial and execution of his sons, his reason was almost overthrown, and life at once became a burden of which he resolved to be speedily relieved. Thus far he had shown a devotion to his country which man seldom exhibits ; now, he only waited for an opportunity to pour out his blood in its behalf. An opportunity was not long denied.

The defeat of the conspiracy, was in due time reported to Tarquinius. Enraged beyond measure, at the failure of his enterprise, and convinced that stratagem would be of no avail, he determined to wage open war upon Rome. With this view, he went about among all the cities of Etruria, in the character of a suppliant, addressing himself especially to the people of Veii and Tarquinii, beseeching them not to permit him, their own countryman, to perish with his sons before their eyes. With much eloquence he recited the wrongs which the Roman people had heaped upon him ; he recounted, also, the injuries which they had inflicted upon the neighboring nations, and besought those whom he addressed to aid his cause, and, at the same time, take revenge for the evils which they had so long endured.

The Veientians, who entertained an implacable hatred for the Romans, were easily persuaded to lend their aid to Tarquinius. They even seemed gratified at having so favorable an opportunity of punishing their ancient enemy. The Tarquinians had never yet had occasion to try their strength with Rome, and were therefore more willing to listen to the entreaties of their countryman, Tarquinius. Two powerful armies were thus raised, and the infuriated tyrant placing himself at their head, set forth in high hopes of bringing Rome submissively to his feet.

Brutus and his colleague Valerius, apprized of the great preparations made by Tarquinius, assembled a large body of soldiers to meet him. Valerius took command of the infantry; and Brutus at the head of the cavalry, advanced towards the enemy. The horse of the opposing army were in charge of Aruns, the king's son, and they, also, in advance of their own infantry, marched towards the battle-field. As soon as the two bodies of cavalry became visible to each other, Aruns readily perceived by the presence of the licitors, that the Roman horse were led on by one of the consuls. The distance between them becoming gradually less and less, Aruns

recognized the face of Brutus. The sight of this man and the memory of the punishment which he had inflicted upon the royal family, roused Aruns to such a pitch of fury that he could no longer remain patiently at the head of his troops. Darting forward, his face inflamed with rage, he exclaimed, "Behold the man who has driven us as exiles from our country; see how he marches in state, decorated with our ensigns; ye gods, avengers of kings, assist me!" Then furiously spurring his horse, he dashed, spear in hand, towards the Roman consul. Brutus watching the motions of his enemy, easily divined his intentions. Careless of his own safety, or perhaps resolved on death, he also rushed forward to the conflict. Both armies halted involuntarily to see the issue of the contest. Onward flew the combatants; the one burning with deadly hatred, the other consumed with grief and burdened with life. They met. Their horses stopped as if suddenly paralyzed, and the two foemen, pierced through buckler and body by each other's spears, rolled dead upon the ground. Then the two armies sent forth a scream of rage, that made the hills and valleys echo; and they dashed upon each other more like demons than men. The ground was

soon covered with bleeding and dead men; and noble steeds were everywhere struggling in the pangs of death.

In a short time, Valerius appeared with his large bands of infantry; and the Veientian and Tarquinian infantry were not long in reaching the battle-field. The sight of the carnage only served to render them more eager for the combat. The battle was speedily resumed, and for a long time the result seemed quite uncertain. On both sides, the slaughter was fearful. Finally the Veientians gave way. The Romans took advantage of the propitious moment, and succeeded in throwing them into the utmost confusion. The Tarquinians, who seemed hitherto sure of victory, became disheartened by the dispersion of their allies. The night advanced. The Romans elated by success, fought with undiminished ardor; but as soon as the darkness offered an opportunity, Tarquinius and his hitherto sanguine friends fled terrified, to their respective homes.

When morning came, the Romans found themselves the undisputed masters of the field. The booty was carefully collected, and the bodies of the dead decently buried. The remains of Brutus were carried to Rome, and

honored with a funeral as magnificent as had ever been granted to any of their kings; and it is said that the women of Rome, in token of their gratitude for what he had done in behalf of their sex, wore badges of mourning for him during a whole year.

Tarquinius was much discouraged by the failure of this enterprise, still he hoped that he would ultimately succeed. The Veientians and Tarquinians, were now more deeply interested in his cause; at least, they were exceedingly anxious to efface the memory of the disgrace into which the Roman arms had thrown them. Together with Tarquinius they carried their complaints to Lars Porsenna, king of Clusium. They besought him not to permit the citizens of their common country to linger miserably in poverty and exile. They warned him of the evils which would certainly result from the practice of dethroning kings with impunity; urging that regal authority, so highly esteemed among gods and men, would speedily come to an end. Their arguments were not in vain, and Porsenna determined that Rome should have a king, and that this king should be of the Etrurian race.

The most active preparations were once

more made for the overthrow of the Roman Republic. So powerful was the State of Clusium, and so dreadful was the name of Porsenna, that the Roman Senate feared and trembled for the safety of their city. A crisis in their affairs was certainly at hand; within the walls of Rome were elements of destruction almost as formidable as any that existed abroad.

These elements were becoming manifest. Porsenna came. The fertile fields and numerous flocks all o'er the Roman territory were abandoned. Their keepers and proprietors fled for safety within the walls, and Rome seemed upon the very verge of annihilation. But the new troubles into which the nation was plunged, and the history of their contest with the famous Porsenna, belong to the STORIES OF THE ROMAN REPUBLIC.

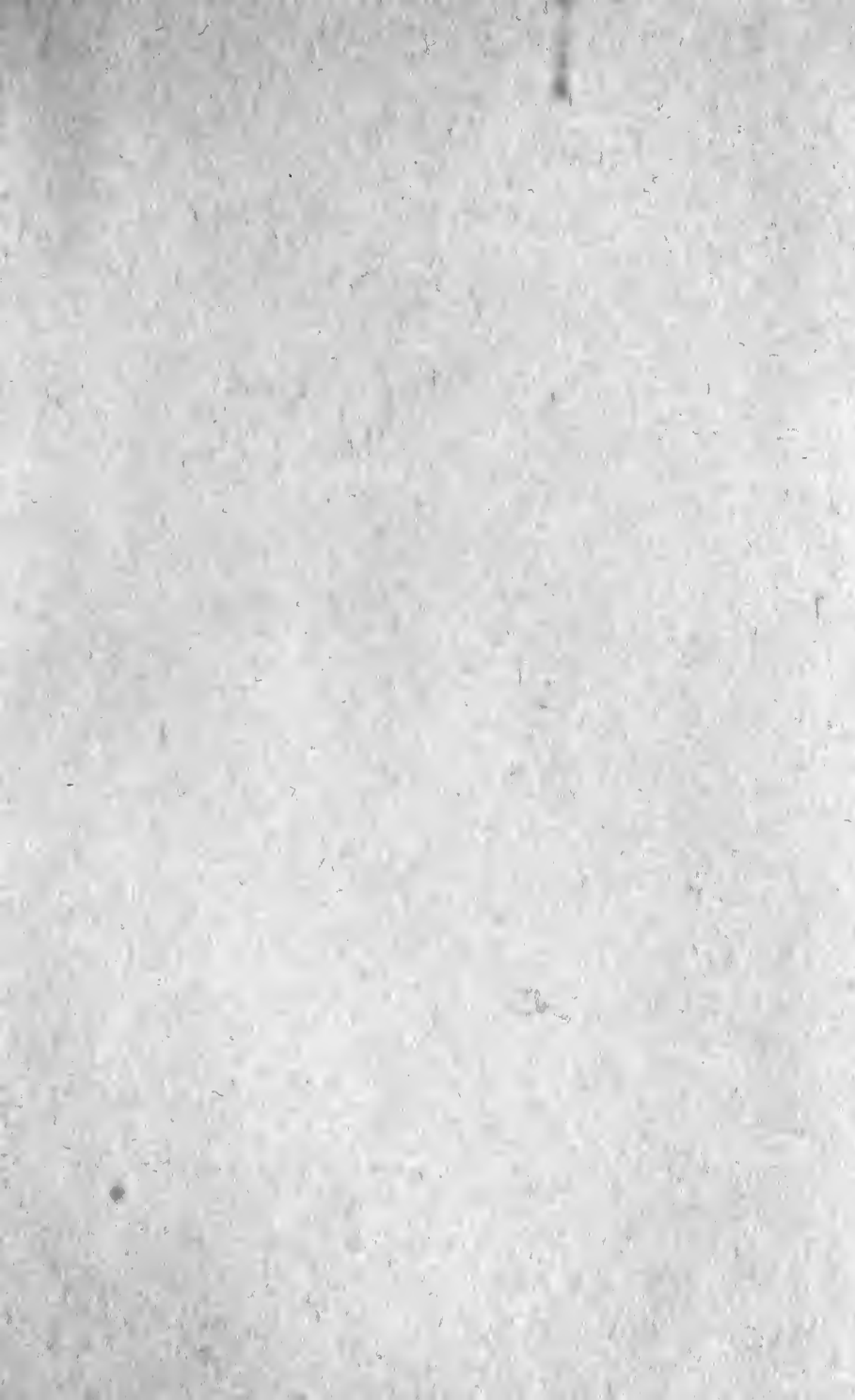
It is sufficient to say, that Tarquinius gained no advantage from any of his intrigues. One by one, he witnessed the destruction of the members of his numerous family; and, retiring to the distant city of Cumæ, he died at last unheeded and unwept.

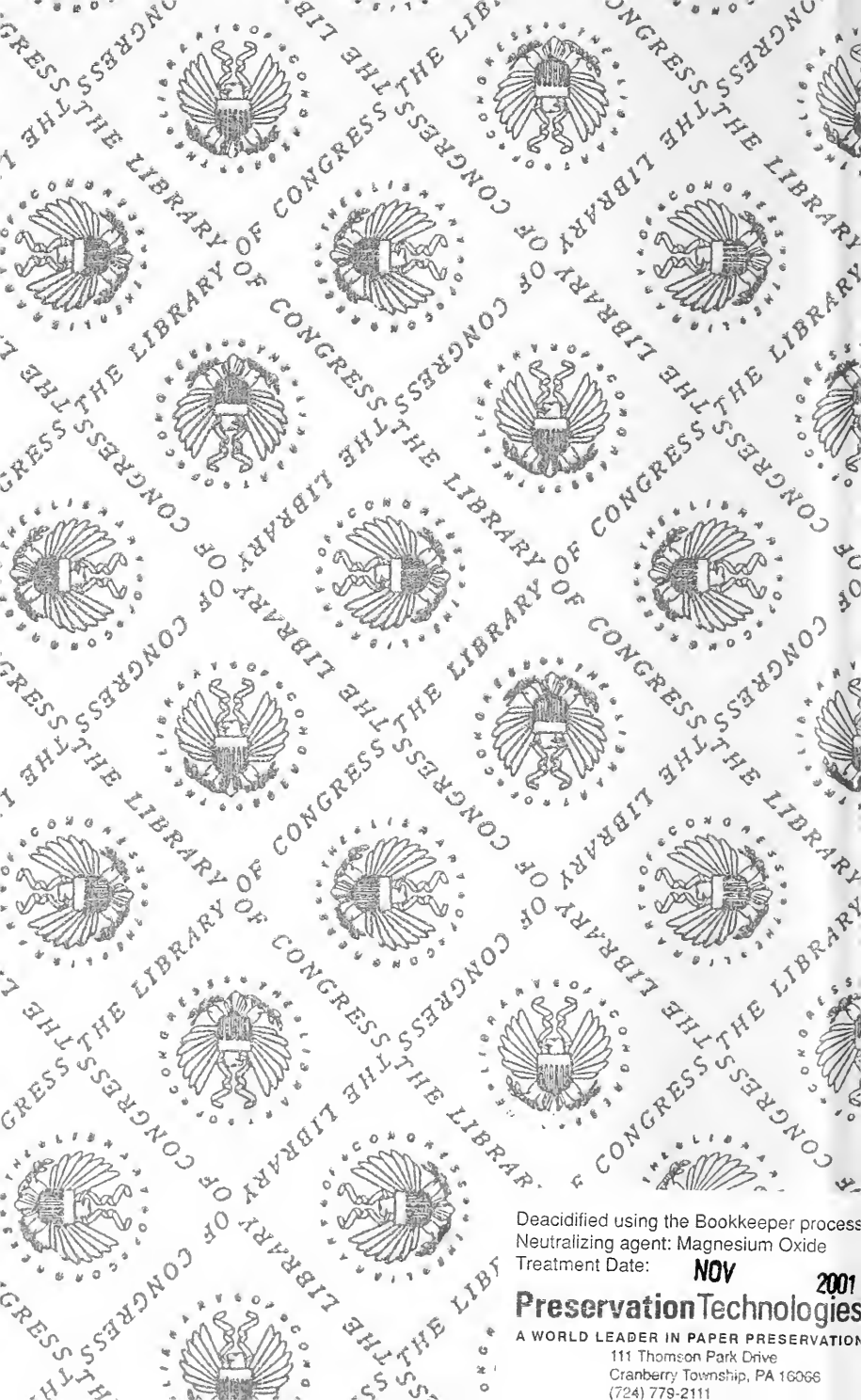
THE END.

H 117 89









Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: **NOV**

2001

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